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J. Jolley Esq. F.R.S.



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THE  
ISLE OF MAN:

OR,  
*The Legall Proceeding*  
*in Man-shire against*  
SINNE.

Wherein, by way of a continued  
Allegorie, the chiefe Malefactors di-  
sturbing both Church and Common-  
Wealth, are detected and attached;  
With their Arraignement, and Ju-  
diciall tryall, according to the  
Laws of ENGLAND.

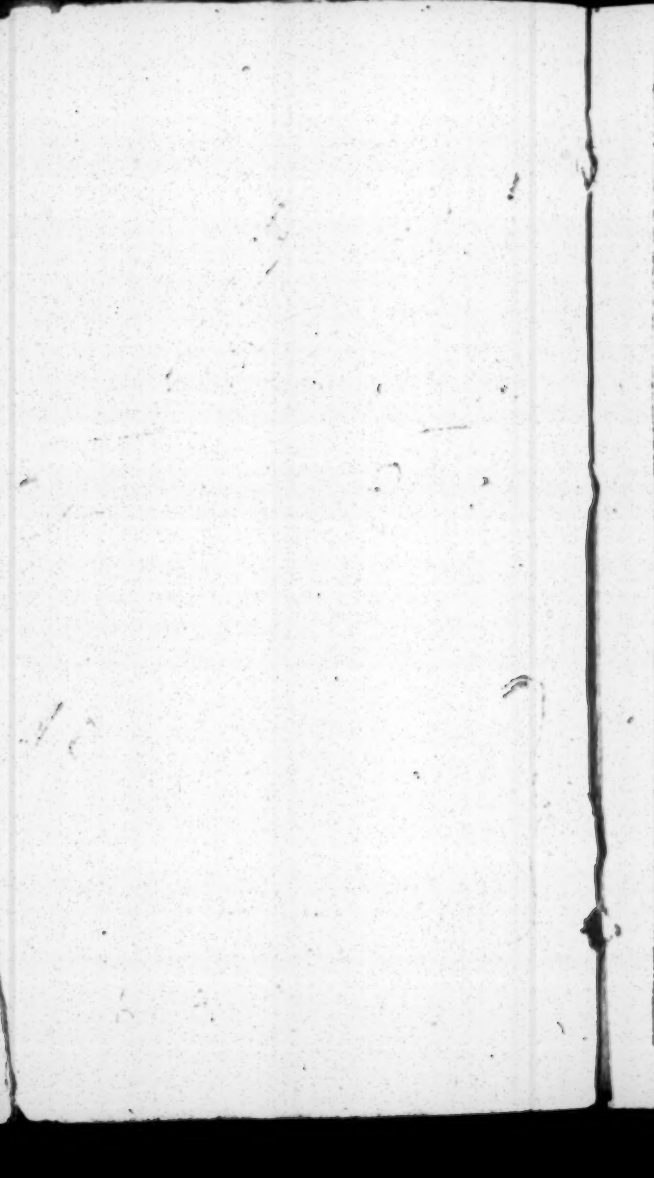
*A necessarie Direction for waifaring*  
*Christians, not acquainted with those peril-*  
*lous wayes they must passe, before they happily*  
*arrive at their wished haven.*

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By R. B. Rector of Batcomb.  
SOMERS.

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LONDON,  
Printed for Edw. Blackmore, at the  
great South doore of Pauls. 1626.



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TO  
THE RIGHT  
Worshipfull, S<sup>r</sup>. THOMAS  
THYNNE, *Knight, and to his*  
*religiously-affected Ladie, the*  
Lady KATHERINE THYNNE:  
*All sauing graces, in the blessed way*  
*unto eternall Comforts are*  
*unsainedly wished.*

*Right Worshipfull,*



Ince your de-  
parture, and  
now returne a-  
gaine to *Long-*  
*leate,* (so long wished for of  
the poore, which felt your

*The Epistle Dedicatory.*

mercies in set times of reliefe and daily almes) it was my hap to trauell into, and throughout the whole *Ile of Man*: now its vsuall with Trauellers to discourse of their Iourneying, and to relate their Observations. And therefore let none obiect and say vnto me that of *Persius*, *Scire tuum nihil est, nisi te scire hoc sciat alter*: For I found good in my paines taking: and *bonum* is *communicativum et sui diffusivum*, and so *quo communius, eo melius*. In my very entrance, and afterwards euery where I found written that old ancient



*The Epistle Dedicatory.*

cient precept, *Nosce teip-  
sum*. This lesson I began to  
take out with diligent ob-  
servation. And it brought  
to my mind the Apostles  
charge, *Quisque explorat se-  
ipsum*, which I laboured to  
put in practice, and so  
sought my selfe in my self;  
for, I remembred that say-  
ing long since learned, *Or-  
bis quisque sibi, nec re quasi-  
ueris extra*. Thus my trauel  
became very profitable to  
me; and the variety of  
sights withall procured  
delight, and turned my  
paines into pleasure.

In my traueiling, I came  
to the Countie Towne, or

A 3

chie.

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*The Epistle Dedicatory.*

chiefest Seate there, called  
*Soule* : Where I rested for  
some time, because it fell  
out to be the Assise weeke  
for all that Iland. Where I  
specially marked how in al  
things they proceeded a-  
gainst Malefactors, accor-  
ding to the Lawes of Eng-  
land : in this onely lyeth  
the difference : there is ne-  
uer but one Iudge, where-  
as wee haue euer two ap-  
pointed in euery Circuit,  
as wee haue now in this  
Westerne, very honora-  
ble and religious Iudges,  
*quos, honoris causa, non pos-  
sum non nominare, Sir Iohn  
Walter, Lord Chiefe Ba-  
ron,*

*The Epistle Dedicatory.*

ron, and Sir *Iohn Denham*,  
another worthy Baron of  
the Exchequer, louers of  
vertue and Iustice.

And indeed, such ought  
Iudges to be, as was and is  
this Iudge in *Man*. He is a  
Iudge of *Iethroes* choice,  
*et verax, & Dei timens,*  
*& osor turpis lucri.* Hee is  
diuinely giuen, prudent,  
impartiall, and very quicke  
(vpon good information)  
in dispatch of Causes. He  
was worthily attended, as  
he ought euer to bee, with  
a worthy Shiriffe, with  
Iustices of Peace, Knights  
and Esquires, Gentlemen  
of singular note and fame

*Exod. 18.*

*The Epistle Dedicatory.*

in that Countrey. This I heard of them, and it appeared by their practice, that they all stand for the maintenance of the lawes, they see their Soueraigne well served, Iustice duly obserued, and iudgement executed accordingly.

Thay neuer side with any, for they hate faction: Pride and Enuie, two restless Make-bates, for notorious misdemeanour, I saw bound to the good behaviour. So as now there a Cæsar-like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne  
all

*The Epistle Dedicatory.*

all one course, and as true Israelites, *quasi vir unus*, for publike good. Therefore doe the people liue in peace, the land prospereth, Iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

The whole discourse of this excellent order, and carefull proceedings there by mee obserued, from my first entrance vnto the end, I heere do present vnto your Worships, not doubting of such an acceptance, as the delight in reading, and the profit, by a

A s right

*The Epistle Dedicatory.*

right vse, may iustly procure, and so I doe humbly take leaue,

*Batcomb,  
Decemb.6.*

*Your Worships in all  
Christian seruices,  
at command,*

RICHARD BERNARD.

THE



THE  
AUTHORS  
earnest requests.

**F**IRST, to the  
Worthy Rea-  
der, whosoe-  
uer, to whom  
let me but say  
thus much of  
this Discourse and allegoricall  
narration; that in it sunt bona,  
sunt quædam mediocria, sunt  
mala nulla: Yet if any thing  
may seeme distastfull, let thy  
minde.

## The Epistle

minde be to take it well, as Cæ-  
sars was, to interpret well the  
seeming offensive carriage of one  
Accius the Poet towards him,  
and thou wilt not be displeased.  
Thy good minde will prevent  
the taking of an offence, where  
none is intended to be giuen. In  
discovery, attaching, arraig-  
ning and condemning of sin, I  
taxe the Vice, and not any  
mans person: so as I may say  
with one,

Hunc seruare modum no-  
stri nouere libelli,  
Parcere personis, discere  
de vitijis.

Thou hast heere towards the  
end of this discourse, the tryall  
and iudgement vpon foure no-  
torious Malefactors. Two of  
them the very prime Authers  
of all the open rebellion, or se-  
cret

Old-man,  
Madame  
Heart.



to the Reader.

cret Conspiracies, which at any time ever were in that Iland, The other two were the principall Abettours and the chiefest Supporters of them. Their names, their natures, and their mischievous practices thou mayest finde at large in the narration.

There should haue beene, at that Assises with these, the arraignment of certaine suspected Witches: but this was prevented, because the Grand-Iurie Gentlemen could not agree to bring in their Billa vera: for that they made question of diuers points, whereof they could not bee resolved at that present.

1. Whether the afflicted did suffer by onely some violent diseases in nature, producing strange

## The Epistle

See Doct.  
Cotta his  
tryall of  
Witches.

strange effects, like practices of Witch-craft? Which for want of a iudicious Physician they could not discern.

2. Whether the afflicted were a counterfeite, as was one Marwood, the Boy of Bilson, and one Mary Brasier? Or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysterica passio?

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the diuell; without the association of a Witch, as it happened to Iob, and others in the Euangelists? Or that the afflicted hath a diuell, and is a Witch, and hath by his or her owne wayes, brought this euill upon

## to the Reader.

upon him or her, without the practice of any other Witch?

4. Whether they might proceede upon meere presumptions against the suspected, or rather stay till they had more certaine and grounded proofes?

5. Whether they could (none of them being read in any learned tractates touching the practices of Witches,) rightly examine the suspected, to finde out a Witch, and so to bring him or her deservedly under the power of Authority?

If there come forth, by the leaue of Authority, a Guide to Grand-Iury men in cases of Witch-craft; my suite is, that they would be pleased to accept of my well meaning therein. In which all these points before are fully handled; as also, That there

Request to  
Grand-Iury  
men.

## The Epistle

there are witches; who are most  
subiect to bee made Witches.  
How they prepare themselves  
for the Diuell. How Satan  
draweth them to a league, and  
becommeth familiar with them.  
That there are good Witches,  
and the signes to know them.  
That there are bad Witches,  
and how they practise, and what  
it is that they can doe, and how  
many things must concurre in  
bewitching. What are the signes  
to knowe one to bee bewitched.  
That Witches may be detected.  
What are strong presumptions  
of a Witch. What are the cer-  
taine evidences against such an  
one. How througly to examine  
a Witch; with many other par-  
ticulars, in 28. distinct chapters,  
fully, & yet with great breuity.  
The death of sine brethren and  
sisters,

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to the Reader.

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sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, and now in danger to bee questioned againe, hath moued mee to take this paine; not to preuent Iustice, nor to hinder legall proceedings; but that I may not be mistaken nor Wronged, as I was once, and more should haue beene, had not the Wisdome and goodnesse of so reuerend a Iudge accepted graciously of my upright Apologie against vaine Accusers.

Judge  
Denham.

I made a Petition then to my Lord the Iudge, to the worthy Master Shiriffe, and to all the Worshipfull on the Bench, which I am bold to renew againe now more publikely, because it pleased that reuerend Iudge so well to like thereof, and to second it.

Sir Rob.  
Philips.

The

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## The Epistle

Request to  
the Iudges,  
the Sheriffe,  
and Iustices.

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saviour gaue such a testimony to a penitent thiefe, as he neuer gaue to any mortall man else; for he told him, that he should be that day with him in Paradise.

How blessed a worke would it be, to haue maintenance raised for a learned, godly, and graue Diuine, that might attend to instruct you daily? Twelue pence a quarter, of one parish with another in our Countie, would encourage some compassionate holy man thereunto: And what is this? Not a mite out of euery mans purse to saue soules.

If with this instruction there should bee meanes to set them also on worke, they might get some-

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to the Reader.

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somewhat for food, for rayment. They might so prevent the miserable fruits of sloth; their mindes would bee employed, their bodies bee preserved in health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, lazie wanderers, and the idle rout, from turning thieues, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly meanes of instruction, and bodily labour, become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twice more the children of Belial, then they were before.

Oh that the honourable my  
Lords

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## The Epistle

Master  
Symmes.

Lords the Judges, the now religiously-affected Master Sherriffe, whose the Gaole is for the time being, the Worthie Iustices of the Countrie, With other Christianly-minded Gentlemen, would be pleased to take this matter into a deepe consideration, and in the bowels of mercie commiserate their case. The worke surely would blesse them, all that should come reformed hereby, Whether they should live or dye, would praise God for it, and pray for a blessing upon them and theirs for ever.

Request to  
the Keeper.

My suite is to every keeper of a prison, if they bee no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne



## to the Reader.

knowne to him. That their prisoners may by their vertues and religious care, be better disposed.

My request to poore prisoners is, to redeeme their time ill spent; to call to God for mercie and pardon: and to moue them heereunto, let them in serious meditation put themselves in minde of these things.

1. That their liberty abused, God hath by the hand of authoritie taken from them, as unworthy to liue freely in a Common-Wealth.
2. That as they neglected and despised spirituall meanes of saluation, they are now deprived thereof.
3. That as before they delighted onely with wicked company, now are they shut up one with another together.
4. That their

Request to  
the poore  
prisoners.

Medita-  
tions.

## The Epistle

their ragges are ensignes to them of their ragged conditions. 5. That their filth and vermine telleth them of their filthie conuersation, and their many sinnes and corruptions. 6. That their want of food is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkennesse, and the fruites thereof, wantonnesse, and filthie vncleannesse. 7. That their prison is, as it were, a picture of hell, to mind them of their end, whither they are going, if they doe not amend. 8. That their expecting of the Assises, is an instruction to look for Iesus, the Iudge of all the world. 9. That their chaines, fetters and bolts teach them to consider the nature of their sinnes, which hold them bound to

## to the Reader.

to answer at the Barre of Gods  
Iustice. 10. That their desire of  
life by a Psalm of mercy,  
should mone them to desire  
eternall life, through the mer-  
cies of God in Iesus Christ, who  
will be gracious to euery true  
beleeking penitent: Which gra-  
ces (poore prisoners) God send  
you: and feare onely to dye eter-  
nally.

Before I end, I haue a  
suite to all that professe the  
Law, that if in this Allegorie,  
fetcht from such termes, as  
be better knowne to them, then  
to my selfe, I doe mistake, they  
would bee pleased to passe ouer  
that, and make use with mee of  
the spirituall sense, which is the  
drift of my labour heerein. And  
so at the length, I take leaue,  
with my prayer to God for the  
peace

Request to  
professors of  
the Law.

## The Epistle.

peace of Ierusalem, and for a  
prosperous successe to all that  
loue the Israel of God, with our  
Countries glory and safety.  
Amen.

I

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THE  
ISLE of MAN,

OR,  
*The Legall Proceedings*  
in Man-shire.

LAMENT, 3. 40.

*Let vs search & try our waies.*

**H**e lament-  
ing Pro-  
phet IERE-  
MIE in his  
daies, ful of  
lamentati-  
on & mourning, seeing and  
B also

also partaking with others  
of those miseries, which  
befell the state of the Iews,  
iustly procured at Gods  
hands for their sins, doth  
heere giue them aduice  
what was best to be done,  
that in this their distresse  
G O D might shew them  
mercic; and that was to  
repent and turne vnto the  
L O R D, to the effecting  
whereof, hee counselleth  
them 2. things laid downe  
in my Text. 1. To search  
out sinne, 2. and to put it  
to triall.

In the handling wherof,  
I will proceed as heere we  
do against a lewd and wic-  
ked

ked Malefactor, legally,  
according to the lawes of  
this Realme.

The first part of my  
Text is to *Search* : wee  
know, that when one hath  
offended the lawes, hath  
committed any felonie,  
murther, treason, or done  
any outrage, for which he  
is to be apprehended, hee  
presently flying & hiding  
himselfe, is pursued, and  
sought after; diligēt search  
is made to attach him.

The Malefactor heere  
which doth so much harm  
on euery one, euery where  
without ceasing, is *Sinne*.  
This is a *notable Thiefe* and  
B 2 *Robber,*

*Robber*, daring to set vpon any. He robbeth God of his honour, and man of Gods fauour. This *Thiefe* stole from *Angels* their excellency of glory, from our first parents their innocencie. This is hee that robbeth vs of our graces, the spirituall money which we haue in the purses of our heart, to helpe vs in our iourney to heaven. This *Villaine* bereaueth vs of our goods, driueth away our cattell, spoileth vs of euery temporall blessing, of our health, our peace, our liberty, and plenty. He it is that viterly vndoeth vs,



*The Isle of Man.*

5

vs, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soule.

This is a *Murthering Thiefe*, wheresoeuer hee breaketh in, by day or by night, there will he either kill or be killed; Man and sinne cannot both live together. Most bloudily cruell he is, for hee will spare none. He slayeth the hoarie head, and killeth the tender Mother with the new-borne Babe. Hee regardeth no person, no sexe, no age, of so murtherous a disposition is he, and so inhumanely barbarous.

B 3

He

Pio. 5. 12.

Rom. 7. 23.

He is a very *strong thiefe*,  
no human power can sub-  
due him ; hee taketh man  
and bindeth him : for *Iniquitie*  
taketh the wicked,  
and holdeth him with the  
cerdes of his owne sinnes. He  
will beare rule where hee  
commeth, all must obey  
him. He will command the  
*Reason*, raigne ouer the  
*Will*, and swagger ouer the  
*Affections*, and leade cap-  
tue the whole man, and  
make him seruiceable to  
his lusts ; yea, and make  
him spend his whole estate  
to maintaine him in his  
lustfull humors ; whether  
it be in *Pride*, or *Drunken-  
nesse*,

nesse, or Gluttony, or Idlenesse, or Whoredome, or whatsoeuer else it is; he both must and will haue maintenance, else will hee set all on fire: for *Wickednesse burneth as fire.*

Isa. 9. 18.

This is an *vngratefull and mischieuous Thiefe*: for let any entertaine him and fauour him, he will worke their ouerthrow. Yea, so vile a *Villain* is he, that the more any make of him; he worse he is to them: for, *bee with-holds all good from them, bee procureth mischiefes to light vpon them.* Hee keepeth out Grace from hauing any entertain-

Ier. 5. 25.

Ier. 4. 18.

ment, Hee smothereth  
*Conscience* for speaking;  
hardeneth the *Heart* for  
feeling; blindeth the *Iudg-*  
*ment* from discerning; stop-  
peth the *Eare* from hea-  
ring any good counsell;  
lameth the feet from wal-  
king in Gods paths; be-  
nummeth the *Hands* from  
doing duties of *Charitie*,  
and maketh the *Tongue* to  
falter in speaking of holy  
things. Neither yet doth  
he this onely; but he wor-  
keth Enmitie betwixt his  
*Favourite* & his best friend,  
euen betweene God and  
his own *Conscience*. And  
to make vp the height of  
his

his Mischiefe; the more to strengthen himself against his foolish and unhappie friend, hee, at vnawares to him, letteth in, and that in to the best room, (euen the Heart) his great and most deadly enemy the *Diuell*.

Thus Couetousnes did let him into *Iudas* heart, and set him on work to betray Christ. Flatterie let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, & seuen worse with him, to ruine a man vicerly. Hy-

Mat. 26.

14, 15.

1 King. 22.

Mat. 13.

Mat. 12.

A&amp;t. 5. 10.

pocriticall vain-glory, and Couetousnesse did let him into the hearts of *Ananias* and *Saphira* : for vain-glory made them sell all, to make a shewe to bee like *Barnabas* : but Couetousnes with vnbeliefe aduised them to withhold some of the money, lest they should happen to want : but how to do this, & keep their credit they knew not; therefore *Hypocrisie*, *Vaine-glory*, *Couetousnesse*, and *Vnbeliefe* called in Satan, to heare his counsell; who taught them to lye vnto the Holy Ghost, but to the death of them both.

Thus

Thus wee see, what an vngratefull Villaine sinne is to his best friends.

Lastly, this Thiefe is a *pestilent subtil Thiefe*.

Heb. 3. 13

Sinne is deceitfull; it beguiled *Adam, David* and *Salomon*: Yea, *Saint Paul*, one once rapt vp into the third Heauen, doth acknowledge that it *deceined him*. And whom hath it not deceiued? He is therefore carefully to bee auoided & taken heed of: and this robbing, murthering, strong, vngratefull, mischieuous and subtil Thiefe diligently to be sought out.

Rom. 7. 11

But before *Search* can be

*A Watch.*

be made, a *Watch* must be set to espie him out, that he may be attached.

*Watchmen.*

The *Watch-man* appointed for this purpose, is *godly ieaiousie*, who hath euer an holy suspicion of a mans owne wayes, lest in any thing, at any time, he should mis-behave himselfe.

*Assistants.*

This vigilant *Watchman* hath with him two *Assistants*, euer to accompanie him; the one is *Loue-good*, a zealous fellow for God & good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These



These three euer keepe together, so as Sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The place where these are set Watch-men, is called *Soules-towne*, a towne of great resort, a thorowfare, neuer without Travellers, ill motions, day and night; and the Posts, which are Satans suggestions, euer and anon passe thorow, and many at the Common Inne, the *Heart*, take vp their lodgings.

This Town is very spacious

*The Towne.*

*Travellers.*

*Posts.*

*The Inne.*

*Streets.*

cious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, there are foure great streets: *Sense-street*, *Thought-street*, *Word-street* and *Deed-street*; in some of which this lewd companion Sinne, and his Cope-mates will be found wandering.

*Charge.*

Deut. 4. 9.

Prou. 4. 23.

Heb. 3. 12,

13.

When the Watch is set, they haue a Charge given them by one in authoritie, which is this; *Keep thy Soule diligently*: and withall to haue a watchfull eye to the Inne, and to take heed lest at any time there be an heart of infidelitie to depart from the living God: com.

commaunding also the Watch-men to *exhort one another daily*, lest their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a *Watch-word* giuen them, euen a word of *pre-uenting Grace*; saying to them, *This is the Way*, walke in it, when they are turning to the right hand, or to the left.

To this Watch-word, *Godly-zealose* with his Associates doe willingly attend, keeping carefully the watch; so as the Thiefe is descried, & presently they make Hue and Crie after him.

This

*Watch-  
word.*

*Isa. 30. 21.*

*Hue & Cry.**How to  
know Sin.**Rom. 3. 20.**7. 7.**1. Ioh. 3. 4.*

This *Hue and Cry* is written by the *Bible-clark*, and containeth infallible markes to discover sinne, whereby it may bee certainly knowne; and they are these.

1. By the *Law of the ten Commandements*: for by it cometh the knowledge of sinne: for every failing in that which is commanded, and every thought, word & deed against that which is forbidden, is sin.

2. By every *exhortation to vertue*, and every *dehortation from vice*: being appendices to the *Commandements*, shewing what

what we ought to doe, and what ought to be shunned and auoided of vs.

3. By *euery Threatning* which is the word of Gods displeasure for *Sinne*.

Iſa. 1. 11.  
18. 3. 14.  
& 5. 20.

4. By *punishments inflicted*, which is certainly Gods hand for sinne; for were he not prouoked by Sinne, hee would not afflict vs.

Act. 5. 5. &  
13. 11.  
Ier. 25. 6.  
Lam. 3. 33.

5. By the *humble confession* of such as haue acknowledged their Sinnes in particular.

Iosh. 7. 20.  
Pſal. 15. 5,  
14.  
1. Sam. 12.  
19.

6. By *plaine accusations* laying Sinnes to mens charge, *Iſai. 59. 3,* &c.

Mat. 27. 4.  
1 Tim. 1.  
13.  
1 Cor. 19.  
9.

7. By

2 Chr. 19.

2.  
1 Sam. 2.  
19.

7. By reproofes & checks  
for Sinne, 2. *Chron.* 19. 2.

8. By Places *numbring*  
*up Sinnes* by name in sundry  
Scriptures, *Rom.* 1. 29,  
30, 31, 32. 1. *Tim.* 1. 9, 10.  
2. *Tim.* 3. 2, &c. 1. *Cor.* 5.  
11. *Gal.* 5. 19, 20, 21. *Rev.*  
21. 8. *Pro.* 11. 1. *Mich.* 6.  
11.

9. By the *description of*  
*Sinne*, shewing what it is,  
as in 1. *Ioh.* 3. 4. & 5. 17. *Ro.*  
14. 23. *Pro.* 21. 4. & 24. 9.  
& 14. 21.

10. By the *Description*  
*of godly men negatively*, by  
such things as they ought  
to avoid, as in *Psal.* 1. 1. &  
15. 3, 5. & 24. 4. *Ezek.* 18.

6, 8.

6, 8. *Iſa.* 33. 15. *Pſal.* 101.  
3. & 16. 4.

Laſtly, by the *Deſcripti-  
on of wicked men*, by their  
bad qualities and condi-  
tions, *Pſal.* 10. 2, 11. & 12.  
2, 4. & 57. 21.

The Hue and Crie thus  
ſet out, it is carried by the  
*Spirit of Supplication*, cry-  
ing mightily to the Lord  
for grace & mercy to help  
in time of neede, as *Dania*  
did; who ſaw Sinne before  
him, and then made hee  
Hue and Crie, ſaying :  
*Haue mercie vpon mee*, O  
Lord, according to thy lo-  
ving kindneſſe, according to  
the multitude of thy mercie  
doe

who carrieth  
the Hue &  
Crie.

*Pſal.* 51.  
1, 2.

*doe away all mine offences.*

This Hue and Cry must not be let slip at any hand, but be carried along in the pursuite, lest in following of sinne, men be deceiued, and solide Vertues bee attached in stead of Vices. For this wee must know, as Vices haue not a few friends, (as after shall bee shewed,) so Vertues haue many enemies readie to informe against them, that they may be pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape: and the enemies are these:

*Vertues Enemies.*

*I. Outside.*

*I. One Mr. Out-side, in the*



the inſide a carnall Secu-  
ritan, a fellow that will  
come to his Church, keep  
his Sundayes and Holy-  
daies: But yet in the Con-  
gregation while he ſitteth  
among others, ſometimes  
he is nodding, and ſome-  
times faſt aſleepe, and if he  
abide waking, then is his  
mind wandring abroad, ſo  
as he remaineth ſtill igno-  
rant, without any effectual  
power of the Word; and  
being out of the Church,  
hee is preſently vpon his  
worldly buſineſſe.

This fellow cannot a-  
bide any after meditation,  
or Chriſtian Conference  
with

with others of that which he hath heard ; and if hee espie any meeting together for this purpose, then he maketh information against them, and is readie to send the Hue and Crie, as against a priuy Schismaticall conuentickling, and vnlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. *Wicked worldly-wise.*

Lam. 3. 15.

2. The second is, *Sir Worldly-wise*, a very foole to God, a felse-conceited earth-worme, whose wisdom is from below, and therefore *sensuall, earthly, and diuinish*, who proudly with much disdain, condemn-

demaeth and containeth  
the wisdom which is from  
aboue, pure and peaceable,  
sincere and charitable; and  
is readie to send the Hue  
and Crie after it, as after  
foolish and doting Simpli-  
citie.

3. The third is *Sir Luke-  
warm*: this fellow is a tem-  
porizing time-seruer, *lacke*  
on both sides, hee is all in  
the praise of moderation  
and discretion, one very  
indifferent between this &  
that: Hee cannot endure  
feruent zeale, but would  
haue Hue and Crie sent a-  
gainst it, as against a fiery  
mad-brain'd rashnes.

3. Luke-  
warre.

4. The

4. *Plausible  
Civill.*

4. The Fourth is Sir *Plausible Civill*, a fashionable fellow, framed to a commendable outward behaviour for civility; but in matter of Religion he hath no more but what he hath by common education, custome, and example of others. To the life of Religion hee is a stranger: strict serving of God, and a more narrow search of our waies, he holds to bee foolish scrupulositie, and is desirous to have the Hue and Crie sent out against it, as against phantasticall precisenesse.

5. *Machia-  
well.*

5. The Fifth is, Mr. *Ma-*

*Machianell*, a miſcheiuous Companion : all for poli-  
ciè, little for pietie, & then  
in pretence only : Hee is a  
very *Iehu*, zealous againſt  
*Baal*, ~~ſo~~ roote out *Ahabs*  
poſterity ; for the more  
ſure ſettling of the King-  
dom to him and his : but  
in ſtate Idolatry, a very *Ie-  
roboam*, to keepe the king-  
dome from being reunited  
to *Judah*. He cannot ſuffer  
gainful abuſes to be reſor-  
med : but if any attempt  
any ſuch thing; he accuſeth  
them for factious turbu-  
lent ſpirits, & ſo would he  
haue the *Hue* and *Crie*  
made againſt their ende-

C

VOLES

uours as against some Puritanicall tricke.

6. *Libertine.*

6. The sixt is one *Libertine* : this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on along his life in pleasurable contentments. Religion by him is held to be but a deuised Policy to keepe men in awe of a Deity ; and therefore when hee seeth Religion to be made conscience of, hee presently causeth Hue and Crie to be made against it, as against Hypocrisie. This prophane enemy laugheth at, and mocketh Christianity.

7. The

7. The seuenth is, *7. Scrupulositie.*  
*Scrupulositie*: this is an vn-  
sociable and a snappish fel-  
low, he maketh sins to him  
self more then the law con-  
dēneth, & liueth vpon fault  
finding. *Weaker Apprehēsi-*  
*on* is his *Father*, & *Mis-un-*  
*derstanding* his *Mother*, and  
an *Vncharitable* heart his  
*nurse*. The vse of Christian  
liberty, if it be more in his  
concept then he pleaseth  
to like well of, then would  
he haue the Hue & Crie  
sent against it as against  
*Carnall security*. This is a  
ridged and censorious Ad-  
uersarie.

8. The eight is the *Bab-* *8. Babylonian.*  
*bling*  
C 2

*bling Babylonian*: this is a doating companion, and superstitiously foolish: he boasteth of *Antiquitie*, though his waies be *Novelty*: yet he will haue it the *Old Religion*; and if any forsake it as Idolatry, those he condemneth for *Schismatics*, & labours to haue the *Hue and Crie* sent out against all Reformation in *Christiā Churches* as against *Heresie*. This is a bloudy *Antichristian Aduersarie*.

These are the principall Informers (for I passe by petty companions) which endeavour to misleade the pursuer of sinne, and to

fe



let him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue Sinne set out by marks infallible in the Hue and Crie: else this subrill Villaine Sinne will craftily beguile the pursuer, and will escape either by the shifts which hee can make to deceiue him, or by his many friends he hath to keepe him from being apprehended.

The shifts which commonly a thiefe maketh to escape in his flying away, are two:

*Shifts to escape.*

1. Is his *Counterfeiting the habit of an honest man*: so Sinne craftily putteth

C 3 vpon

*A shew of  
vertue.*

vpon himselfe the shew of Vertue as *Iehu* did peace, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was couered with a pretended & hypocriticall zeale for the Lord. *Ananias* and *Saphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transform himselfe into an Angell of light, and his Apostles into the Apostles of Christ: so can Sinne, the seede of Satan, put vpon it selfe the counterfeite of vertue.

2. Cor. II.  
13, 14.

*The name  
of vertue.*

2. A Thiefe will alter  
his

his name, and by assuming  
the name of an honest  
man oftentimes escape  
away; and after this man-  
ner also escapeth Sinne,  
Vice getting vpon it the  
name of Vertue. And so  
Drunkenness escapeth vn-  
der the name of goodfellow-  
ship; Couetousnes vnder the  
name of Good-husbandry;  
Filthy Ribaldry, vnder the  
name of Merrimēt; Pride of  
apparel, vnder the name of  
Decencie and Handsomnes;  
bloudy Reuenge for wrongs  
offered, escapeth vnder the  
name of Valour. Foolish  
wastfulness, vnder the name  
of a franke and liberall dis-  
position;

*position; Superstition* vnder the name of *Devotion* of Foie-Fathers and the old Religion. *Remisnesse* in punishing, *Gentlenes; Flattery*, vnder the name of *Vnoffensiuenes; Luke-warmnes* in Religion, vnder the praise of *Discretion*; and many such like foule Vices, doe thus deceitfully hide themselves, and so escape vnattached.

If by these his shifts hee cānot escape *Godly-icalousie*, that constant pursuer, then wil he seek to be holpen by his kindred and friends: for sin hath many, who will either so defend him,

*Friends of  
sinne.*

him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade godly ieaiousie, that it is euen needlesse so eagerly to pursue after him.

1. The first of these is his *Grandfire Ignorance*; for he knowes no sin, hee cannot reade the *Hue and Crie*: he breedeth sin, and bringeth him vp; and maketh no conscience of it: if sinne get into his house, he holds himself safe inough.

1. *Ignorance.*

2. The second his brother *Error*, the sonne of Ignorance; this fellow mistaketh all, and misconstrueh

2. *Error.*

the whole *Hue and Crie*, and can find no fault with sin, and so endeoureth to send the pursuer another way.

3. *Opinion.*

3. The third is his *Cousinne Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it bee a sinne or no? And will endeavour by probabilities to make it no sinne, that so hee might make the pursuer to desist. Thus sinnes of profit and such as may preuent certaine dangers are disputed, *Pro & Con* as men say. The sinne of *Vsurie* by many is brought

brought vnder Opinion, as  
lawfull some way.

So the Sinne of Idola-  
try, to goe and heare a  
Masse without inward re-  
uerence, as it was dis-  
puted in *Queene Maries*  
daies, to prevent the emi-  
nent danger of death the;  
Many sins euident inough,  
are made disputable if they  
yeeld profit, or be delight-  
some to the flesh, or such  
as may helpe to keepe a  
mans person or state in  
safetic; for all these *Opini-*  
*on* will be a Proctour.

4. The fourth is, one 4. *Subtily.*  
*Mr. Subtillie*, his wit being  
attended on by little Con-  
science

science of the truth. This man commeth with his distinctions to cleere an Act from sinne; thus with his *latria, & doulia*, he wil haue Idolatry no Idolatry: so with his biting and not biting, and lending to the rich vpon Vse, but not to a needie brother, damne Vsurie must be no Sinne. This *Subtilty* of wit with a chiuereall Conscience, maketh foule sinnes to passe along as no sinnes.

5. *Custom.*  
Ma. 27. 18.  
16. 21, 26.

5. The fift is called *Custom*; this old Syre patronizeth many vaine and sinfull practices. By this the Iewes held it no sinne

in



in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to dye for insurrection and murther.

Ioh. 18. 39.  
40.

6. The sixt is a Popish fellow called *Fore-fathers*: hee aduanceth his Aunccestors and their worth, and thinketh so well of them, that to imitate them is no sinne. Thus the Samaritanes iustified their false worship.

6. Fore-fathers.

Ioh. 4. 10.

7. The seventh is one *Sir Power*; he maketh euer that warrantable, which Law establisheth, ordaineth, and decreeth. Great and capitall siones in the Romish

7. Power.

Romish Synagogue are thus countenanced.

8. *Sampler.*

Jer. 44. 17.

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens examples, as if they could not doe amisse: but whatsoeuer they doe or say, it must be good and lawfull, and therefore imitable without sinne.

9. *Most-doe.*

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practice, because multitudes do it here, and there, and euery where; & therefore no sinne to doe such a thing, which almost all, or  
the

the greatest part doe.

10. The tenth is one Sir Silly, one made all of good meaning, who will qualify the fact by thinking no harme, or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of *Abrahams* wife. And thus vaine persons excuse their wanton communication, lasciuious songs, foolish iestings, and such like, saying, they meane no harme; they onely make themselves merry. Thus Sir Silly is hee that maketh simple soules pleade good meaning for all

10. Silly.

1. Sa. 15. 15.

Gen. 20. 5.

all their foolish superstitions, blind deuotions, and licencious merriments.

11. Vaine-  
hope.

Gen. 3 & 4

The eleventh is *Vaine-Hope*: this teacheth to put off the fault to some other, as *Adam* to *Eua*, and *Eua* to the Serpent, and to deny the fact, as *Cain* did, euen to God himselfe, heereby hoping to shif off sinne, and to escape punishment, who maketh God all of mercie.

12. Pre-  
sumption.

Deut. 29.

The twelfth is the Lord *Presumption*: hee feareth not iudgement, hee blesteth himselfe in his euill waies, he maketh a covenant with *Death*, and a league with *Hell*,

Hell, and suffers sinne to be his daily guest, and will let the *Hue and Crie* passe along without any feare of perill, as nothing at all concerning him.

Isa. 28. 15,  
16.

The thirteenth is Sir *Wilfull*, having to be reformed: this is an obstinate friend for sinne, who will wilfully defend it, and be carelesse of all reproofes. This fellow in contempt will tread downe the *Hue and Crie* vnder his feete, and maintaine sinne.

13. *Wilfull.*

The foureteenth is Sir *St.-like*, which vnder the shew and shadow of Piety, & pretended honesty, will  
cover

14. *St.-like.*

couer much iniquitie, and hide it for a time, that it be not taken by the pursuer with the *Hue and Cry*; such were the Hypocriticall Scribes and Pharisees.

These great ones, and many other moe, are the friends of this Thiefe and Rebell: but yet for al these Fauourites, godly ielousie espies him out, and his harbour, and presently goeth to a Iustice of Peace, to procure a Warrant for the Constable to attach him, and all his companions with him.

The Iustice is not one of a meane ranke, or any petty

petty Iustice, but the very  
*Lord Chiefe Iustice* of hea-  
uen and earth, the Lord  
Iesus: For it is hee that  
can giue the warrant to at-  
tach sinne, no other war-  
rant will sinne obey.

*Lord chiefe  
Iustice.*

The Warrant is the  
Power of Gods Word.  
The Forme of which war-  
rant is, (as you see in my  
Text) to search out and  
attach sinne with all his  
Associates, and to bring  
him and them before Au-  
thoritie, to answer to such  
things as shall be objected  
against them, in his Maie-  
stie the King of Heauens  
behalse.

*Warrant.*

The

Secretaries.

The procuring of this warrant, is by going vnto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scripture, setting downe this charge, as *Ieremie* doth heere, *to search and trie our waies.*

This Warrant procured, Godly Iealouſie taketh and carrieth to an Officer which hath Authority to make search and attachment.

Vnderſtanding.

This Officer, without which ſin neither can nor indeed will be attached, is *Vnderſtanding*, who knoweth what ſinne is.

Now



Now as there be fower  
sorts of Officers which  
may attach Fellons by  
warrant. *The Deputie Con-  
stable, the Tithingman, The  
Petie Constable, and the  
Head Constable:* so is the spi-  
rituall Officer fourefold.

1. *The Deputie Con-  
stable* is commonly some  
Neighbour, intreated to  
performe the office in the  
others absence : this is the  
very shaddow of a Consta-  
ble, and will not willingly  
intermeddle in any thing ;  
so as the people where hee  
dwels, may do for all him,  
what they list.

1. *Deputie  
Constable.*

*This Deputie Constable*

in

*Vnderstan-  
ding darke-  
ned.*

*Eph. 4. 18.*

*1 Ioh. 2. 11.*

in this spirituall Towne-ship, is the *Vnderstanding darkened*, the sonne of Ignorance, and grandchilde of *Blindnesse of heart*: this is a blinde Constable, and hath neuer an eye to see with.

*Eph. 4. 18,  
19.*

This suffers all disorder in the whole man or *Soule-Towne-ship*. Heere be such as bee alienated from the life of God, past feeling, giuen ouer to worke all vn-cleannes with greedinesse. All the affections are quite out of order, and no care taken for their reformati-on: for this foolish fellow imployeth himselfe about  
his

his grounds, cattell, sheepe and oxen, about buying and selling; as for the estate of his soule, he is to it a ver- ry stranger: He knows the price of corne, oxen, and sheepe; but what is the excellencie of Verrue, what the euill of Vice, what the price of his soule, hee neither knowes, nor cares to know.

2. *The Tithingman*, which commonly is a meane fellow, and so contemptible, as few or none care for him. And therefore heereupon is very little or no reformation where hee hath his dwelling.

2. *Tithing-  
man.*

ling. If any amendment be sought, it is onely for some notorious shameful misdemeanours, and he must be much called vpon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

*Grosse-vnderstanding.*  
 2. Pet. I. This Tithingman is *Grosse-Vnderstanding*, like one purblinde, who cannot see a farre off, but only grosse transgressions forbidden in the Law, according to the sound of the bare letter only; as Theft, Murther, Adultery, and so forth. The spirituall meaning and large extent of the

the Commandement; he is wholly ignorant of. This purblind Tything-man suffers a number of disorders in his Township, and must be much urged to see very grosse and foule misdemeanours; else will hee not seeke to reforme them.

3. The *Pettie Constable*, which is some civill honest man of the Parish, and perhaps hath some Countrie learning, but yet is an one-eyed fellow, halfe-sighted, and so passeth by mans faulcs.

This *Pettie Constable* is the *Vnderstanding* somewhat

3. *Pettie Constable.*

*Vnderstanding somewhat cleared.*

what cleared: hee hath an insight into the Morall Law, who by civill education, some Art and learning, & an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common-Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospell, or Law of Libertie, is he any professed student. Hee is no *Jurist* of Court man, never brought

vp in the *Inner Temple*. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these, so he is no practitioner, but only aimeth at ciuill behaviour, common honestie, and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeouour to proceede farther to finde out the power of Religion.

Therefore where this kinde of vnderstanding dwelleth, there care is had

onely to see to disorders against civill honestie and common Morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-fighted Constable, a superficial fellow in diuine truth, aimeth at no more.

The finnes immediately against God and against his Gospell, as vnbeliefe, impatience, pride, disdain, enuy at other mens gifts, presumption of Gods mercie, abuse of his fauours, and many such, he taketh



taketh no notice of, but  
permitteth them to live  
where he hath to do, with-  
out controule.

4. The *Head or chiefe*  
*Constable* is a man of a right  
and good vnderstanding,  
knowing his Office, and  
the duties thereto belong-  
ing, with care and consci-  
ence to discharge the  
same: for he is studious in  
both laws, and a good pra-  
ctitioner therein.

4. Chiefe  
Constable.

This Chiefe Constable  
is *illuminated vnderstan-*  
*ding*: this is one, that hath  
both his eyes to see with,  
of nature and of grace, he  
is well read, both in the

*illuminated*  
*vnderstan-*  
*ding.*

1 Cor. 2.

Common Law, the Law Morall, and the Statute Law, the law of liberty, the Gospell of Christ, he hath bin a long Practitioner in both, and is called the *spirituall man*, who can discern and iudge of all things.

*His habitation is Regeneration.*

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull, comfortable & commodious habitation. Hee is no straggler, but loneth to keepe home, and to looke to his office.

*His Family.*

Hee hath an excellent Familie, his Wife is called *Grace*, his two sonnes, *Will* and

and *Obedience*; his three daughters, *Faith*, *Hope* and *Charitie*; his two ſervants, *Humility* and *Selfe-deniall*; and his two maides, *Temperance* for his Summer-house of *Proſperity*, and *Patience* for his Winter-house of *aduerſitie*.

This *Chiefe Conſtable*, where he dwels, keepeth very good order, he ſuffereth not the *Rebell Sin* to rule and ſwagger in the *Towne-ſhip* of his ſoule.

If *Drunkennes*, as once in *Noah*, or *Adulterie*, as once in *Dauid*, or *Pride of heart*, as once in *Hezekiah*, or *Enuie*, as once in *Mirri-*

am, or such like happen to  
bee found where he hath  
to do, he speedily sendeth  
them packing. For though  
they may at vnawares per-  
haps creepe in, and bee  
found where he dwelleth,  
in some Streete of his  
Towne, yet they get there  
no abiding place: Though  
hee cannot euer and at all  
times preuent their cree-  
pyng in, yet he alwayes ta-  
keth care that they settle  
not themselves where hee  
hath to doe, but will  
dislodge them wheresoe-  
uer he shall find them: for  
he is very careful in his of-  
fice, to discharge it to the  
utmost.

This

This *Chiefe Constable* is hee to whom *Godly-Ielousie* bringeth his Warrant, to seeke out the *Rebell Sinne* and to attache him.

This Constable hauing receiued the warrant, presently addresseth himselfe to make the search. But for that sin is Masterfull (especially euery capital Sinne, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he bee overmastered: therefore this man takes with him sufficient companie, to watch sinne for escaping, to goe

very strongly to attache him, & to hold him when they haue him, so as neuer a friend may dare to fide with him.

*Ajdants.*

*2. Seruants.*

First he taketh his owne two seruants, *Humility* and *Selfe-deniall*, which euer in euery searck necessarily attend him.

*2. Neighbour.*

*Godly-sorrow.*

*7. Sonnes.*

Then going together, he calleth vpon his next neighbour; *Godly-sorrow*, with his seven sonnes, ready to beare them company, *2. Cor. 7. 11.*

*1. Care.*

The first of these is *Care* to finde out sinne, that it may not be hid.

*2. Cleering.*

The second is *Cleering*, which,

which, when hee espieth sinne, wil not winke thereat, not partake with it.

The third is *Indignation*, a fierce fellow, which can neuer looke vpon any sin, but with a godly anger.

3. *Indignation.*

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base-minded to attach lin; but such a feare as maketh him to stand in awe of God, reiecting all fellowship with the wicked and partakers with sinne.

4. *Feare.*

The fift is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly, and free from

5. *Vehement desire.*

from his own corruptions.  
This is a stirring fellow.

6. Zeale.

The sixth is *Zeale*, who dare seaze vpon euen the most Capitall Rebelle, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoeuer he findeth him.

7. Reuenge.

The seventh is *Reuenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *Chiefe Constables* command,



mand, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, & strongest Thiefe. What Sinne in the soule is it, which this Chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven Sonnes cannot ouermaster, and leade by Gods grace Captiue, and make it the Kings Prisoner?

As the Constable goeth with these his many neighbours, and with his own seruants, to the number of tenne besides himselfe, a couple of busie fellows

*A couple of  
busie fel-  
lows.*

lowes vncalled thrust in  
themselves, to increase the  
number.

I. Selfeloue.

The one of these is  
*Selfe-loue*, a pestilent fel-  
low: for he not onely can  
hinder the Constables di-  
ligence in taking paines to  
search, but in searching to  
be too partiall; and ouer-  
respectiue to himselfe, if  
the finnes sought after bee  
either pleasurable or pro-  
fitable: but also withall,  
hee can dull the spirit of  
*Godly sorrow*, and doe his  
seuen sonnes very great  
mischiefe, as by their con-  
fessions afterward it doth  
appare.

There

Therefore when the Constable *Vnderstanding* espieth him, hee commandeth forthwith his servant *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*; the former lewd companion disordereth all the affections; this blindeth iudgement, by the overweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if hee bee not preuented.

2. *Selfe-conceit.*

This

Pro. 12. 5.  
& 3. 5, 7.

Ifai. 5. 21.

Pro. 16. 2,  
25.

This wretched fellow of all wise men is held a foole: for *The way of the foole is wise in his owne eyes, and there is more hope of a foole, then of him that is wise in his owne conceit*; and therefore are wee dehorted from being wise in our owne eyes, or leaning to our owne wisdom; and a wor is pronounced against such: yet is the foole a very dangerous foole, and a knave too; he will so deceiue by flattery. Hee will make a man belecue his waies to be cleere in his owne eyes, when the end thereof is death. Yea can beguile a  
genera-

generation of men, and make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filthinesse. Such a conceited foole was the Laodicean Angell.

Pro.30.12.

Reu.3.

The Constable therefore commandeth his man *Humiltie*, to thrust this foole and knaue out of their company, before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will neuer bee found out and attached.

Now when the Constable hath ridde away these  
two

two troublesome companions, (for they vsually go together) then hee goeth on to the place where hee knoweth that sinne hath taken vp his lodging.

*The Inne  
Mistresse  
Hearts  
house.*

The place is a *Common Inne*, an Harlots house called *Mistress Heart*, a receptacle for all Villaines, Whores, and Thieues, and for all dishonest persons whatsoeuer, none denyed house-roume or harbour there.

And that shee is such a dishonest woman, is cleere and euident, as in her arraignment shall be fully proued.

But

But to couer her naught-  
tinesse as much as she may,  
she hath gotten into her  
house one called *Old-man*,  
corrupted by her deceit-  
full lusts, to become her  
husband, when indeede  
she is his owne daughter;  
and so liue they in incest  
together, and keepe rout  
and ryot night and day.  
If any honest Traueller  
(a good and godly mo-  
tion) happen sometimes  
to fall in there vna-  
wares, hee is straightway  
denyed entertainment.  
Her answer is by and by,  
that her lodgings are taken  
vp for other manner of  
men,

*Old-man.*

Eph. 4. 22.

men, there is no roome for any such troublesome guests as these bee: none can bee merry for them where they come, hindering all good fellowship.

*Five doores.*

The house which this Harlotry dwelleth in, hath many in-lets, Five doores open for their guests to come in at. These five doores are the five senses.

*1. Hearing.*

The first is the *doore of Hearing*: the first that euer was open to let in sin, as wee may learne in the Serpents beginning to tempt *Enah*.

*Gen. 3.*

*At*



*The Isle of Man.*

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At this doore entereth  
 in Lying, flandering, back-  
 biting, filthy Communi-  
 cation, Flattery, Swearing,  
 Error, Heresie, False-do-  
 ctrine, Tale-bearing, Blas-  
 phemie, and with these  
 enter also ill Opinions  
 of one another, vnchari-  
 table iudging, Ill-suspiti-  
 on, rash credulitie, and ma-  
 ny other finnes, caused and  
 committed by the tongue,  
 through want of wisdom  
 and charity.

The second is the *doore*  
*of Seeing*, at this enter in the  
 lusts of the eye, Fornicati-  
 on, Adultery, Couetous-  
 nesse, Desire of *Naboths*  
 Vine-

2. *Seeing.*  
 1 Ioh. 3.

Gen. 6.

Ios. 7.

Plam. 19.

37.

Iob, 31. 1.

3. Tasting.

Pro. 23. 2.

20, 21.

1 Cor. 5. 11.

Vineyard. The marriage of the Sonnes of God with the daughters of men: *A. chans* Theft, who saw a wedge of gold, and desired it, and rooke it: many are the finnes which enter in by this doore, through want of Chastitie and Contentment.

The third is the *doore of Tasting*; at this enter in Ryot, Gluttony, Drunkenesse, Reuellings, and the fruites thereof, Chambering and Wantonnesse, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite:

me: which the godly man  
avoideth, and also the very  
occasion thereof, by So-  
briety and Temperance.

The fourth is the *doore*  
of *Smelling*; at this enter  
in foolish Niceties, Persu-  
mings, and other allure-  
ments to daliance, Effemi-  
natenesse, and such like.

4. *Smelling.*  
1<sup>st</sup> Cor. 7. 17.

The fifth is the *doore* of  
*Feeling*; at this doore en-  
tereth Wantonnesse, Laf-  
civiousnesse, and other  
fruits of the flesh.

5. *Feeling.*  
Rom. 13.  
13.

These be the doores by  
which all sinne ordinarily  
entereth into the Heart,  
except Originall sin bred  
within, and brought from  
the

the wombe; as also Satans immediate suggestions, suddenly cast into the Heart.

When finnes enter in, at any of these doores, They first come into the *Hall*, where attendeth *Common sense* to welcome them.

Then they goe into a *Parlour*, a more inner roome, and there stayeth *Fantasie* to entertaine them.

After this, they ascend into an vpper *Chamber*, & are there receiued of *Intelligence*, who presently acquainteth *Mistrisse Heart*, the

*Hall-attendant, Common sense.*

*Parlour attendant Fantasie.*

*Chamber.*

*Intelligence.*

the Miſtreſſe of the houſe  
with it, which is in her  
*Dyning-room*, what are the  
company and number of  
her gueſts come in: For  
this Hoſteſſe is a ſtately  
Dame, and is not to bee  
ſpoken with by and by.  
Thus as you haue heard,  
are her gueſts entertained  
and brought in vnto  
her.

*Dyning-  
roome.*

With her are eleuen  
Daughters attending her  
as Maids, lewd Strump-  
ets, and as impudent  
Harlots as her ſelfe.

*Hearts  
Maides,*

Theſe eleuen waiting-  
Maides, are the eleuen paſ-  
ſions of the Heart, corrupt,  
E dif-

*II. Paſſions.*

disorderly and immoderate wantons, which bee these.

1. *Loue.*

*Co*

The first is *Loue*, set all on pleasures, profits, honours, and wholly vpon worldly and fleshly Vanities; contrarie to that in 1 *Ioh.* 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it self against Gods Word, good men, & good things, a mischieuous maid euer setting one another at odds, and disquieting often the whole house and the table of guests.

The

The third is *Desire*, never content, but would have sometimes this, and then that, now heere, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

3. *Desire.*

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsell, good companie, godly conference, much lesse reproofe or any opposition in her wayes.

4. *Detestation.*

The fifth is *Vaine-hope*, which possessing the heart, maketh it foolishly presumptuous.

5. *Vaine-hope.*

## 6. Despaire.

The sixt is *Despaire*, contrarie to Hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselves. It also maketh men runne into dissolute and rebellious courses, even to walke wilfully on in euill, as being without hope.

Ier. 18. 12.

## 7. Feare.

The seuenth is *Feare*, which passion doth so slavishly captivate the mind, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*.

The



The eighth is *Audacity*, contrarie to Feare, which maketh a man foole-hardy, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

8. *Audacity.*

Numb. 14.  
40.

The ninth is *Joy*, which cheereth a man when hee hath that which he delighteth in, be it neuer so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

9. *Joy.*

Recl. 11. 10.

The tenth is *Sorrow*, contrarie to Joy, which afflicteth the soule, causing weeping and wailing, la-

10. *Sorrow.*

Exod. 12.

30.

11. Anger.

mentation and mourning, often with an out-cry, as in the land of Ægypt.

1. Sam. 25.

Hest. 3. 5.

2. King. 5.

13.

1. King. 22.

The eleuenth is *Anger*, which commeth vpon a man, not onely for apparant iniury, as on *Dauid* against *Nabal*, but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Abab* against *Micaiab*.

There is no passion contrarie to this: for though quietnesse be contrarie to *Anger*, yet its no passion: therefore they are but eleuen, as *Thomas Aquinas* reckons them.

In his

Summes.

Besides

Besides these attending  
very diligently on Mistris  
Heart, she hath a man-ser-  
uant called *Will*.

*Man-ser-  
uant.*

This *Will* hath three at  
command vnder him, the  
Feete, the Hand, the  
Tongue, like the Hostler,  
Tapster, and Chamber-  
laine. All these are at  
Mistresse Hearts and her  
Maides commands.

*Will.*

If *Lone* in a Maid affect  
a young man, though all  
her friends bee against it :  
yet marke how shee sets  
*Will* on worke for her. I  
*Will* haue him (saith shee)  
though I neuer haue good  
day with him. *Will* heere

*Lone.*

Gen. 38.  
16.

must make the match against all game-faying. *Iudah* he lusted after one hee saw in the way (not knowing it to be *Tamar* :) *Will* must here make the filthy bargaine. What, saith she, wilt thou giue me? *I Will* (saith hee) giue thee a Kid.

Hatred.  
Gen. 27.  
41.

1 King. 1. 5.

2 King. 5.  
20.

As Loue sets *Will* a worke, so doth *Hatred*, as we may see in *Eſau*, *I Will* kill my Brother *Iacob*. So doth *Desire*, as in *Adoniah*, who said, *I Will* be King. In *Gebezi*, greedy of gaine. *I Will* run after him: *Will* heere made the feete to runne, the tongue to speake,

speake, the hands to receive. So in *Judas*, to betray Christ, *Will* must doe it. What *Will* you giue mee? And I *Will* deliuer him into your hands? Thus to these and all other Passions, this *Will* is made a packe-horse, a slaue, and without him they can doe nothing. *Will* is the man that must euër doe the deede for euery Passion, though they bee contrarie one to another: miserable is his seruice, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

E s

When

Mat. 26. 15

*Prouision.*

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for them, yea shee hath it euer ready for them, as neuer being without manie guests.

*Table Instability.*

The *Table* is spreadde, which all must sit at, and this Table is *Instabilitie*: for inconstant are the thoughts of the whorish Heart.

The Table therefore is not square, but round, turning about both for more company, and also that her  
guests

guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round Table.

The *Table-cloath* that couereth it is *Vanitie*: for vpon *Instabilitie* with such vicious guests, what can there be but *Vanitie*? This *Salomon* found in all his Inuentions, *Eccles. 1.*

*Table-cloath  
Vanitie.*

The

*Bread.*

The *Bread* set on the Table, is the *Fitnesse* of *euery Sin* proper obiect, without which, sinne *AQuall* can no more liue then a man without bread.

*Salt.*

The *Salt*, which seasoneth sins appetite to feede it selfe is *Opportunitie*, for time, for place, for person; this sharpeneth sinne to bee working, as the appetite to receiue food, when it is well seasoned.

*Trenchers.*

The *Trenchers* to eat on, are *Strength* of euery mans Nature to ad Sinne.

*Napkins.*

The *Napkins* to make cleane their hands and mouth



mouth in eating, are the pretended shewes of Vertue, contrary to these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbs) and by some good deede of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not bee thought to be the vncleane persons which they are taken for.

The *Dishes* of Meat set before them, are onely three.

The first is the *Lusts of the Flesh*, and this is serued  
vp

*Dishes of  
meate.*

*1. Flesh.*

vp in the *Plate of Pleasure.*

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

3. Eyes.

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit.*

Hereon feedeth Couetousnesse, Vsurie, Oppression, Bribery, Extortion, Vnhonest gaine, and such like. Of one of these two Dishes doe all sinnes taste, except the sinne of Swearing, in which is lewd prophanenesse of Heart, but neither pleasure nor profit as in other sinnes: though  
by

by swearing vngodly men  
sometimes in buying and  
selling make gaine vniust-  
ly.

The third Dish is *Pride*  
*of life*, and this is serued  
vp in the *Charger of worldly*  
*Estimation*. This is a very  
windy meat, which puffeth  
vp the minde with vaine-  
glory of an emptie title of  
some honour, as a blad-  
der is with winde, and yet  
is very costly feeding.

On this Dish feedeth  
Arrogancie, Pride of spi-  
rit, Loue of Eminencie,  
Desire of Superioritie, and  
Outward Reuerence, and  
such like, for which they  
are

3. *Pride.*

are made to pay well.

*Drinke.*

The *Drinke* which they drinke to make them digest their meat, is the *Pleasurablenesse of sinne* for the present.

*Waiters.*

The *Waiters* at this Table to giue attendance that nothing bee wanting, are the *eleuen Maids*, with *Will* their man.

These Harlots humour their guests, and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Loue* will waite.

Where *Displeasure* is, there *Hatred* will attend.

Where

Where *Couetousnesse* is,  
there vnſatiabſe *Deſire* will  
bee.

Where *Flattery*, that  
baſe-humoring diſpoſiti-  
on to get grace and fauour  
ſitteth, there *Feare* to of-  
fend will ſtand by.

Where *Impatience* takes  
his place, there *Anger* is  
ready waiting to doe his  
will.

Where *Inconſiderate-  
neſſe* ſits, there *Audacitie*  
and Foole-hardineſſe will  
waite.

Where ſullen *Male-  
contentednes* ſits, there *De-  
ſpaire* will ſoone giue at-  
tendance.

Where

Where *Ioniality* taketh  
his place, there *Ioy* will bid  
him welcome.

Where *Credulity* sits,  
there *Vaine-hope* will be.

And thus they attend  
vpon the Table, to giue  
their guests all content to  
the vtmost.

Taking  
away vexa-  
tion of spi-  
rit,

After full feeding fol-  
lowes the taking away of  
these Dishes of Pleasure,  
Profit and Honour.

Eccl. 2. 11.

Now where *Vanity* was  
the *Table-cloath*, what can  
the taking away bee, but  
*Vexation of spirit*, as *Salomon*  
speakes? for it is with  
these, as with guests in an  
Inne, all merrie and plea-  
sant

*The Isle of Man.*

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fant while they bee eating  
and drinking , till the  
*Chamberlaine* commeth to  
take away , and giueth  
them a round reckoning,  
and then they take to their  
purses with almost a  
deepe silence : so vnplea-  
sing is payment on a sud-  
den.

After Supper, *Mistresse*  
*Heart* prouideth them  
their Lodging.

*Lodging.*

The place they lye in, is  
but one roome for all their  
guests, but it is large  
enough for all : the roome  
is *Naturall corruption.*

*Naturall  
corruption.*

In this roome lyeth  
*Mistresse Heart*, all her  
*Maides*

*Maides*, her man *Will*, and all her guests together, like wilde Irish.

*Seuerall  
Beds.*

With these eleuen Harlots lye these guests in so many seuerall beds.

*Of Loue.*

1. In the Bed of *Loue*, lie Wanton thoughts, Lasciuiousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull vncleanesses.

*Of Hatred.*

2. In the Bed of *Hatred*, doe lye Mindfulnesse of Wrongs, Ill speaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Reuenge, Murther, and such like.

3. In



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3. In the Bed of *Desire*, doe lye, Couetousnesse, Theft, Oppression, Robberie, Fraud, Coozenage, and such like.

*Of Desire.*

4. In the Bed of *Detestation*, lie want of Charitie, dis-union of Spirits, Discord, plotting of destruction, and such like.

*Of Detestation.*

5. In the Bed of *Vaine-hope*, lye violent assaies, to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods fauour, and prophanenes.

*Of Vaine-hope.*

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Vnbeliete, seruile Feare,

*Of Despaire.*

Feare, and such like.

*Of Feare.*

7. In the Bed of *Feare* doe lye Cowardlinesse, Flatterie, Faint-heartednesse, Hypocrisie and Disimulation.

*Of Audacity.*

8. In the Bed of *Audacity* lye these, Headinesse, Rashnesse, Daring, desperate attempts, & such like.

*Of Anger.*

9. In the Bed of *Anger* doe lye, Impatiencie, Rayling, Back-biting, Quarrelling, Murther, and such like.

*Of Ioy.*

10. In the Bed of *Ioy* lye Wanton delights, foolish iesting, leuity, and a world of vanitie.

*Of Sorrow.*

11. In the Bed of *Sorrow* lye

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lye worldly grieffe, vnqui-  
etnes, murmuring, discon-  
tentednesse, and such like.

Thus are these lodged  
in Mistresse Hearts Cham-  
ber, and there shee lyeth  
also with the Old-man,  
and *Will* her man.

The Bed which they lye  
vpon is *Impenitencie*, and  
the *Couerings* are *Hardnes-*  
*of-heart*, and *Carnall Secu-*  
*rity*, in which they lye  
snorting carelesly, till the  
*Chiefe-Constable* come vp-  
on them, and attach them  
all one after another, the  
greater *villaines*, and the  
lesser *thienes*, not sparing  
any : He feareth not to at-  
tache

*The Bed*  
*Impenitency*  
*Couering:*

rache the Capitall, neither  
passeth he by any of their  
meanest associates.

*What the at-  
taching of  
Sinne is.*

The attaching of sinne  
is nothing else but the *Ap-  
prehension of Gods wrath*,  
striking vs with feare,  
through the terrour of the  
Law, and our guiltinesse  
of the breach thereof.

For in this spirituall at-  
taching, it is as in the attra-  
ching of Fellons, who  
knowing themselves guilt-  
ty of the breach of the  
Lawes, are stricken with  
feare, in their apprehensi-  
on of death, which they  
know they cannot e-  
scape.

These

These Theeves thus apprehended, the *Constable* carrieth them to the next *Iustice*, by authority of his Warrant.

The *Iustice* is *Wel-informed Iudgement*, able to examine euery Malefactor, that is, euery Sin, brought before him.

A *Iustice of Peace* must bee a man of wisdom and experience: so this spirituall *Iustice* must bee a *Iudgement well-informed* in wisdom and discretion, wisely to proceed against Sinne.

It is meete that a *Iustice* be learned in the lawes, to  
F know

*Iustice is  
Well infor-  
med Iudge-  
ment.*

*What a one  
a Iustice  
should be.*

know how to proceed legally : so must this spiritual Iustice be learned both in the Law and Gospell, to know what sins are committed against either of them, and thereafter to proceed.

A Iustice is commonly to be one in that Country where he is an Inhabitant: so this Iustice must be euerie mans *Well-informed* Iudgement within himselfe, not another mans : for it is not another mans Iudgement, that can sit downe in his soule, to try and examine his heart and waies, but his owne Iudgement.

ment. *For who knoweth  
what is in a man, saving the  
spirit of a man which is in  
him?*

I Cor. 2.  
11.

The Iustices Office is to  
preserue Peace, and to see  
the lawes obserued, and to  
see to the suppressing of all  
disorders, routs, ryots,  
robberies & conspiracies :  
also to take order for all  
Vagabonds, stout and  
sturdie Beggers; yea, to  
see the reformation of all  
vnlawful gaming, and eue-  
ry misdemeanour whatso-  
euer, by Law prohibited;  
contrarie to the Peace of  
our Soueraigne Lord the  
King, and the quiet of the

*What his  
Office is.*

Weale-publike; so this spirituall Iustice, his Office is to see Peace kept between God and himselfe; to see the Lawes of God obserued, and to see all disorders in his soule, as vagrant thoughts, sturdie resolutions, riotous behaviour, euery misdemeanour, in thought, word, and deede, forbidden by Gods Law, contrarie to the Peace of a good Conscience, and the quiet of the soule; contrarie to the dignities of a Christian, and the honour of our Soueraigne Lord the King, CHRIST IESVS.

When



When a Maletactour is brought before a Iustice, the Iustice is first to examine him, then to set it downe, then to bind some over to prosecute against the Fellow at the Assises, and lastly, in the meane space to send him to the Gaole, if he bee not bayleable.

1. Hee is (as is said) to examine the party apprehended and brought before him, and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident  
F 3      signes,

I.  
*Examine.*

*Examine  
Sinne.*

signes, the fruites and effects thereof; so this spirituall Iustice is to examine sinne.

*Name and  
nature.*

1. To know the name and nature thereof, and to what Commandement it belongeth, so that he may consider what Statute of God is broken.

*Occasions.*

2. What were the *Occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her selfe.

*Causes.*

3. What were the *Causes* moving thereto, as *Enuie* in the Iewes to put *Christ* to death, and in *Cain* to kill *Abel*.

4. What are the Seuerall

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rall Sorts vnder one and the same Capitall Sinne : as vnder Theft, Couetousnesse and Coozenage ; vnder Adultery , Fornication, Selfe-pollution, &c.

*Kinds.*

5. What be the *Degrees* in the same Sinne ; as in stealing, not from the rich, but from the poore ; not from a stranger, but from a Christian brother, from Father, and Mother : So committing vncleannesse, not onely with one of no kinne, but with one nigh in bloud : in killing not an vnknowne person, but against nature, his Father, Mother, his Wife, his

*Degrees.*

F 4

Childe,

*Concomi-  
tance.*

Childe, himſelfe.

6. What Sinnes accompanied the ſame: as the making of *Vriah* drunke, and the murdering of him, accompanied *Dauids* Adultery.

*Signes.*

7. What are the *Signes* thereof, as the rouling eye, filthy ſpeech, and wanton dalliance, are ſignes of Adultery: all ſuch ornaments and vanities of which *Eſay* ſpeaketh, are enſignes of Pride.

*Fruites.*

8. What *Fruites* and effects did follow there-vpon: as from Will-worſhip and Idolatrie com-meth ignorance of God:  
from

from this liberty to sinne; from this obstinacy; from this cōtempt of Gods true Worship, and sincere professors thereof; and from this at last comes bloody persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice, after hee hath thus examined his waies, he is to set it down: This is a *Serious Consideration* of all his finnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feet

2.  
*Write the  
Examination.*

Psal. 119.

56.

vnto Gods Statutes, as *David* did. The Examination without this, will bee in effect as nothing: this must not therefore bee at any hand omitted.

3.  
*Binde ouer.*

3. The Iustice is to binde some ouer to prosecute against the Fellow, at the next Assises and Gaole deliuey: so doth this spirituall Iustice binde ouer *True Repentance* to follow the Law, and to giue euidence against this *Fellow, Sinne*; which he is very ready to do; for it cannot be, (if a mans iudgement bee Well-informed vpon serious examination with a carefull

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carefull and considerate remembrance of all his sinnes) but that hee must needs perforce bee made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly hatred.

4. The Iustice finding the offender not bayleable by Law, hee maketh his *Mittimus* to send him to the Gaole, there to bee in durance to the next Assises: so this spirituall Iustice doeth: for hee knowes by the Law of God, that *the reward of Sinne* (of what kinde or degree soeuer, greater or lesse, though  
but

4.

*The Mittimus.*

Rom. 6 23.

Gen. 2. 17

Ezek. 18.

20.

Deut. 17.

Gal. 3.

but in thought) is nor bayleable by any man. No man is able to answer God for the least deuia-  
 tion from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Psal 49. 7.  
 8.

Therefore none being sufficient to lay in bayle to answer God for the sinne, nor sinne in it selfe bayleable, he maketh his *Mistimus*, and deliue-  
 reth it into the *Constables* hand, to carry him to the Gaole.

The *Constable*, you haue heard, is *Illuminated Vnderstanding*.

The



The *Mittimus* giuen him, is the active power of the Well-reformed Iudgement, forcing the exercise of the Vnderstanding against sinne, to finde out remedies to keepe it vnder.

*Mittimus.*

The *Chiefe Gaoler* is *Master Newman*, placed over the prisoners, and made the *Gaole-keeper* by the *Shiriffe*; for the prison is his, and hee is to answer the King for them.

*Chiefe Gaoler, Master Newman.*

The *Shiriffe* is *True Religion* wrought in mans soule.

*Shiriffe is True Religion.*

The *Vnder-Shiriffe* is an *Holy Resolution* to performe what

*Vnder-Shiriffe, Holy-Resolution.*

what the Shiriffe commandeth, and what hee is by his Office to doe.

If any Prisoner, *Sinne*, breake out, the *Shiriffe*, *Religion*, must beare the blame, saying, This is your Religion.

*Gaole-Sub-  
jection.*

The *Gaole* is *Subiection*: for, saith the Apostle, (as if he were the Gaoler) *I keepe vnder*: here is the keeper: *my body*; heere is the prisoner: *and bring it in Subiection*; heere is the prison. When sin is brought vnder subiection, that it doth no more raigne, (as it doth in all naturall men, but not in the regenerate) then it is

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III

is put in prison, but not before.

Now the Chiefe Gaoler, *Master Newman*, hath with him three *Vnder-Gaolers* to looke well to the Prisoners, and all little enough, they bee so many and so exorbitantly vnru-ly, ready to breake prison daily, if they bee not dili-gently seene vnto.

3. *Vnder-Gaolers.*

This *Master Newmans* three *Vnder-Gaolers* are his Hands, his Eyes, and his Feete, without which hee can doe nothing, and they are these which are named by Saint *Paul* in his Epistles.

Eph. 4. 24.  
Col. 3. 10.

I. Is

1. *Knowledge.*

Col. 3. 10.

2. *Holinesse.*

Eph. 4. 24.

1. *Is Saving Knowledge.* This lookes to these sorts of Prisoners: Ignorance especially wilful, Error, Vaine opinions, Iangling Sophistrie, false Doctrine, Heresies, Doctrine of devils, and such like.

2. *Is True holines:* he looketh to all the transgressors of the first Table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeliefe, desperation, presumption, confidence in strength, riches, places, policy, and multitude: so also to Will-worship, Imagery, meere outward service without the inward, Papistrie, and  
all

all corruptions of Gods  
Worship: likewise to Blas-  
phemy, rash swearing, false  
swearing, cursing, idle talke  
of God, contempt of his  
Word and Workes, a Vi-  
cious life. Lastly, to Sab-  
bath-breaking, neglect of  
publike worship, pro-  
phanenesse, persecution of  
the truth, and to an infinite  
number of other sinnes a-  
gainst God and true Holi-  
nesse.

3. *Is Righteousnesse*:  
this lookes to all the sinnes  
against the second Table;  
as to rebellion, disobedi-  
ence, murder, malice, adul-  
tery, fornication, theft, and  
coozenage,

3. *Righte-  
ousnesse.*

coozenage, to false-witnesse-bearing, to backbiting, to discontentment, and to all other transgressions, many and manifold, comprehēded vnder these Commandements.

Now because these prisoners be vnrule, if there be not a strict hand kept ouer them: therefore lest they should at vnawares breake forth, to the danger of the *Shiriffe Religion*, the Gaoler *Master Newman* hath Fethers, Gines, Bolts and Manacles to hold them in, and to haue them at command:

And they are these: *Re-  
spect*

*spee* vnto the Comman-  
dements of God in all our  
waies : *Holy Meditations* ;  
lawfull *Vowes*, Religious  
*Fasting*, feruent *Prayer*, and  
conscionable *Practice* of  
our Christian duties to  
God and man. All these  
are strong chaines and  
linkes, to keepe vnder and  
to fetter the body of sinne,  
and all the fruites thereof,  
and to hold them in sub-  
iection, to keep the whole  
man in Obedience vnto  
God, when they bee fast-  
ned and knocked on by  
the Hammer of Gods  
Word, and the effectuall  
power thereof.

*Bouls, Fet-  
ters, &c.*

*Ier. 23. 29.*

But

*Prison to be  
seene to.*

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison bee strong: for the Prisons of the best Keepers that euer were, haue beene broken: Drunkenesse brake out from *Noah*, rash and vnadvised speeches from *Moses*, Idolatrie from *Salomon*, Adultery from *David*, cursing and false-swearing from *Peter*.

Therefore the *Gaoler Master Newman* must lopke daily to the Prisoners, and to see the Prison house sure; and to doe this:

I. He



1. Hee must see the doores, which are his senses, to be shur, and to haue a care to locke vp *Taste* (that Drunkenness and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke vp *Hearing* (that Credulity breake not out) with the *key* of Trying before we trust. To locke vp *Seeing* (that Vncleanness breake not out) with the *key* of Continencie; and to barre this doore fast also with Contentation, that Couetousness breake not forth.

2. In the next place hee must

*Doores of the prison to be fast locked.*

*Lewd Com-  
panions.*

must take heede that no lewd Companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to fyle off the bolts; or picklockes to open the doores, to let the Prisoners escape.

*Files and  
picklockes.*

These lewd Companions are the *Diuell*, the *wicked*, and our owne *Corrupted Reason*. Their fyles and picklockes are *Suggestions* from Satan, euill counsell from Men, Worldly and fleshly Arguments of our owne inuentions, to make no conscience of sinne, but to fyle off all those bolts,

bolts, and to open the doores of Senses, that sin may breake loose, and get out of subiection, to the Gaolers ouerthrow and utter vndoing, if diligent watch be not kept.

3. Hee must see to the Walles of the Prison, that they bee strongly built, with good stones cemen-  
ted together. These are Morall Vertues, and Euangelicall Graces, by which, as by Walles, our Sinnes and our naturall Corruptions are kept in. Though *Master Newman* locke and barre the doores, yet if the Walles bee weake, the Pri

*Waller.*

Prisoners may get our.

*Foundation.*

*Rom. 6.*

4. And lastly ; hee must looke well to the Foundation of the house that it be not vndermined. The true Foundation of Subiection of Sinne, is the Power of the death of Christ, and of his Resurrection, into whom by Faith, through the Operation of his Spirit, by the Word, wee are engrafted.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer-master Sinne.

All these things well and diligently looked vnto,

to, the Prisoners will bee kept safe in the Gaole vnder *Master Newman*, vntill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sinne. The other part, which is the *Tryall*, followeth.

G THE



THE  
SECOND  
Part.



At the time of  
Assises by the  
Kings appoint-  
ment, com-  
meth the *Iudge*, attended  
on by the *Shiriffe*, the *Ju-  
stices* of the Peace, and  
such as necessarily are to  
be there, for the dispatch  
of such busineses as come  
to

to bee tryed and ad-  
iudged.

The *Iudge* comming in  
place, he hath his *Seate* or  
*Bench*, and being set, the  
*Commission* is read.

The *Iudge* is a *Iudge*  
of *Oyer* and *terminere* in  
the Circuit where he is ap-  
pointed to sit. The *Iudge*-  
ment heere is absolute,  
without any appeale from  
his Sentence.

The *Iudge* spiritually  
vnderstood, attended vp-  
on by *Religion* the *Shi*-  
*riffe*, and the *Vnder. Shiriff*  
Resolution, is *Conscience*.

From this *Iudgement*  
is no *Appeale*, for he is in

*Judge is*  
*Conscience.*

GODS stand, therefore must his Sentence stand, and wee must submit to it.

*Bench is  
Impartiality*

The *Sente* or *Bench* on which this Iudge sitteth, is *Impartialitie*; for Conscience well-informed, will iudge in Righteousnesse and Truth without all partiality, without respect of any person. He regardeth not the rich and mightie, no Bribe can blinde him, neither doth he pittie the person of the poore, to giue for pittie an vniust Sentence; but as the truth is, so speaketh he.

*Commission,  
active po-  
wer of Con-  
science.*

The *Commission* is the  
Active



Active power of Conscience, giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *fear'd* with an hot yron, as some mens haue beene and are; such as fall from the faith and are past feeling, by reason of the blindness of minde, and hardness of heart: or else *benumbed*, as in those that fall into some grieuous sin, as did *David*, who lay therein, vntill *Nathan*

G 3                  found

Commission  
lost.

1. Tim. 4. 2.  
Eph. 4. 19.

2. Sam. 12.  
7.

found the Commission,  
and acquainted him with  
it, when he ſaid, *Thou art  
the man.*

If the Commission bee  
loſt, the Power of Con-  
ſcience lyeth dead, ſeared  
and beſummed, then the  
Iudge can do nothing till  
it bee found : and being  
found, it is read open-  
ly.

*Reading the  
Commission.*

The reading of this  
Commission before the  
whole Countie, is *Euery  
mans experimentall Know-  
ledge of the power of Con-  
ſcience*, by which is ac-  
knowledge his Autho-  
rity, to ſit as Iudge over  
euery

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every thought, word and  
deede of man.

The *Circuit* of this *Circuit.*  
Iudge is his *OWNE Soule*, he  
is not to see and iudge of o-  
ther mens thoughts, words  
or deeds, but of the  
thoughts, words, and  
deeds of that man, where-  
in hee is. A mans owne  
Conscience is Iudge of  
himselfe; to iudge another  
is out of his *Circuit*, nei-  
ther hath he any Authori-  
tie from the King of Hea-  
ven, to inable him so to  
doe. Knowledge may  
goe out to see and discern  
of other mens wayes, but  
Conscience keepeth ever

*Accessaries  
to sinne.*

at home, and sits within  
to iudge of that mans  
courses, whose Conscience  
hee is. Conscience onely  
troubles a man for his own  
sinnes, it cannot for ano-  
ther mans, but as farre  
forth as hee hath made  
them his owne, and being  
accessarie to them by *com-  
manding, alluring, counsel-  
ling, commending, excu-  
sing, defending, or winking  
thereat*, when hee ought  
by his place to haue puni-  
shed the same.

*Oyer and  
terminere.*

This Iudge in this Cir-  
cuite is Iudge of *Oyer and  
terminere*; Hee will heare  
before he doth iudge, and  
hee

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hee will truely then iudge  
as he heareth; for as hee is  
impartiall in iudging, so is  
he prudent and carefull to  
know what and whereof  
to giue sentence, before he  
doth iudge. This is the  
Iudge.

The *Iustices of Peace* in  
the Countie are there,  
and doe sit with the  
Iudge, and are in Commis-  
sion with him. Of these  
some are of the *Quorum*,  
and of better ranke, some  
are meaner Iustices, and  
take their place lower.

*Iustice of  
Peace.*

The Iustices of Peace  
in the Soule of better  
ranke, are *Science*, *Fru*  
G 5                      *dence*

*Quorum.*

dence, Providence, Sapience: the inferiours are weake Wit, common Apprehension, and some such like.

*Clerkes.*

These Iustices haue their Clerkes, there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*: *Iustice Providence*, his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*: *Iustice Weake-wit*, his Clerke is *Conceit*: and *Iustice Common-Apprehension*, his Clerke is onely *Sense*; a couple of poore Iustices. With

With the Iudge and  
Chiefe Iustices are in  
Commission, the *Kings*  
*Sergeant*, and the *Kings*  
*Attorney*.

The *Kings Sergeant* is *K. Sergeant.*  
*Diuine Reason*, a man of  
deepe iudgement in the  
Lawes of his Soueraigne,  
swaying much with the  
Iudge.

The *Kings Attorney* is *K. Attorney.*  
*Quicke sightednesse*; both  
are excellent helpers and  
Assistants to search out,  
and to handle a Cause be-  
fore Iudge Conscience.

For *Quicke sight* doesse  
will soone espy an error in  
pleading, and *Diuine Rea-*  
*son*

son will inforce a iust conclusion, and so moue the Iudge to gae sentence according to equitie and right. If these should bee wanting, many matters would goe amisse.

*Clerke of  
Assises.*

There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the inditelements.

*Memory.*

This *Clerke* is *Memory*, which retaineth all those names of euery sinne, with the nature of the Offence: and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Be-



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Besides this Clerke,  
there is the *Clerke of the*  
*Arraignement*, who rea-  
deth the Inditements.

*Clerke of*  
*Arraigne-*  
*ment.*

This Clerke is the  
*Tongue*, making Confes-  
sion of our sinnes.

*Tongue.*

Lastly, there is the  
*Cryer*.

*Cryer.*

This is the *Manifesta-*  
*tion of the Spirit*.

Before the Clerke of  
the Arraignement readeth  
any Inditement, it is first  
framed by the *Complain-*  
*nant*.

*Complainant.*

This *Complainant* is true  
*Repentance*, or godly Sor-  
row.

*Repentance*

The framing of the In-  
ditement

*Framing,*  
*&c.*

inditement is the laying open of sinne, as it may be knowne and found out to be sinne, according to the true nature thereof.

Moreover, an *Inquest* or *Grand-Jury* there must be, by whose Verdict the Offender is indicted, & made a lawfull prisoner; yet is this Inditement no conviction. What these agree vpon, is delivered vp in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

*Ignoramus.*

If the former, then the complaint is iudged false;  
the

the Iustices teare it in pieces, and the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the prisoner brought to the tryall at the barre.

*Billa vera.*

This *Grand Inquest* or *Iurie*, are the *Holy men of God*, whose writings are the *Holy Scriptures* in the *Old and New Testament*.

*Scriptures.*

By the Verdict of these, every thought, word and deede of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is  
no

no lawfull conviction of particular men, till they be rightly applyed.

Rom. 4. 15. If they write vpon the Inditement or Bil framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to bee a Sinne, it is no sinne: for *Where there is no Law, there is no transgression.* Not the complaints. of all vnder heaven, nor all the Lawes of men, Decrees of Councils, the Commandements of Popes, can make that a sinne, which they write *Ignoramus* vpon.

Therefore the Billes of  
In-

Inditement framed by those false Informers beforementioned, *Formality, Worldly wisdom, Lukewarmnesse, Meere-civill honestie, Machiavilian Statisme, Libertinisme, Scrupulositie & Papistry*, against *Christian Conference, godly Sinceritie, true Zeale, strict Conuersation, Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand-Inquest*, an *Ignoramus*, and therefore by these worthy *Iustices, Iustice Science, Iustice Prudence, Iustice Providence, and Iustice Sapience,*

pience; are to bee torne in  
 sunder, and Iudge Consci-  
 ence not to bee troubled  
 therewith, though all the  
 Popes, the whole Popish  
 Church, all Popish Coun-  
 sels, and all the Popishly-  
 affected Statists in the  
 world pleade for them, for  
 that thought, word, or  
 deede is no sin, no Breach  
 of Gods Law, on which  
 these write *Ignoramus*;  
 Conscience (as is afore-  
 said) is not to be troubled  
 with such Bill of com-  
 plaint.

But if these write *Billa  
 vera*, that is, if the holy  
 Pen-men haue set downe  
 any

any thought, word, or  
deede for a sinne, not all  
the Popes Dispensations  
and Pardons, not all the  
subtill Distinctions of the  
most learned, no custome,  
nor any thing else what-  
soever, can acquit it from  
Sinne, but sinne it is, and  
so must it bee taken as a  
lawfull prisoner, to bee  
brought to the Barre, and  
indicted, and put vpon the  
Iurie of Life and Death.

The Bill being found  
true, then they proceed  
vnto the Arraignement.

The Prisoners are  
brought forth chained to-  
gether, and set to the barre  
before

*Prisoners  
Sinners.*

before the Iudge.

The Prisoners are *Sins*,  
(as you haue heard be-  
fore) the *Old-man*, with  
*Mistresse Heart*, her *Maides*,  
and *Will* her man.

*Bringing  
forth.*

Their *Bringing forth* is  
the Manifestation thereof  
by the Gaoler, *Master  
Newman*, Knowledge,  
Holinesse and Righteous-  
nesse.

*Chained.*

They are chained; for  
sinnes are linked together,  
as Adultery and Murther  
in *Dauid*; Pride with Ha-  
tred of *Mordecai* in *Ha-  
man*; Couetousnesse and  
Treason in *Judas*; Coue-  
tousnesse, Hypocrisie and  
Lying



Lying in *Ananias* and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Eush*. They therefore are brought out chained together.

The *Barre* is the apprehension of Gods wrath due for sinne.

*The Barre.*

After all this, when the Prisoner standeth at the Barre, a Iurie for life and death is impannelled, who are for the King, and are sworne to giue in a true Verdict, according to their Evidence.

This Iurie is a chosen Companie of excellent Vertues, the fruites of the Spirit,

*Petty-Iury.*

Spirit, delivered in by the Shiriffe Religion to be called, and to bee of this Iurie in the behalfe of the Kings Maiestie, I E S V S C H R I S T, to goe vpon the prisoners, the *Fruites* of the *Flesh*, which stand at the Barre.

Their names being giuen vp, they are called, as the *Clarke of the Arraignement*, the *Tongue*, nameth them; then the *Cryer*, *Manifestation of the Spirit*, calleth them one by one to appeare, as the *Clerke* names them; and they are these.

I. Call Faith. Cryer.

*Vow*

*Called by  
name.*

*Vous aues* Faith, which pur-  
geth the Heart.

Act. 15. 9.

2. Call Loue of God.  
Cryer. *Vous aues* Loue of  
God, which is the keeping  
of the Commandements.

1 Ioh. 5. 3.

3. Call Feare of God.  
Cryer. *Vous aues* Feare of  
God, which is the begin-  
ning of wisdom.

Pro. 1. 7.

4. Call Charity. Cryer.  
*Vous aues* Charity, which  
reioyceth in the Truth.

1 Cor. 6. 13.

5. Call Sincerity. Cry-  
er. *Vous aues* Sincerity,  
which makes a true Israe-  
lite, in whom there is no  
guile.

Ioh. 1. 47.

6. Cal Vnity. Cryer. *Vous aues*  
Vnity, which maketh  
men

A&amp; 1. 14.

&amp; 2. 1.

Eph. 4. 3.

Rom. 5. 4.

Luk. 21. 19

men to bee of one heart,  
and is the bond of Peace.

7. Call Patience. Cry-  
er. *Vous auez* Patience,  
which worketh experi-  
ence, and by which men  
possesse their soules.

8. Call Innocencie.  
Cryer. *Vous auez* Innocen-  
cie, which keepeth harme-  
lesse.

9. Call Chastity. Cry-  
er. *Vous auez* Chastity,  
which keepeth vndefiled.

10. Call Equity. Cryer.  
*Vous auez* Equitie, which  
doth right to euery man.

11. Call Verity. Cryer.  
*Vous auez* Verity, which e-  
uer speaketh truth.

12. Call

12. Call Contentation.

Cryer. *Vous aues* Contentation, which euer rests satisfied.

Then the Clerke saith Count.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

*Faith*, one. *Loue of God*, two. *Feare of God*, three. *Charitie*, foure. *Sincerity*, fve. *Vnity*, six. *Patience*, seven. *Innocence*, eight. *Chastitie*, nine. *Equitie*, tenne. *Veritie*, eleuen. *Contentation*, twelue.

H

Then

Then the Cryer saith,  
Good men and true, stand  
together, and heare your  
charge.

With all these Graces  
should the soule of man  
be indued to proceed a-  
gainst Sinne, wee should  
be able to say, that we haue  
them by the manifestation  
of Gods Spirit, and also  
to know their power and  
vertue, and distinctly to be  
able to reckon them, and  
so wisely to esteeme them,  
as the good and true gifts  
and graces of God; which  
haue a charge giuen them,  
which is euery grace his  
proper gift, and all con-  
iointly

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ioyntly haue power to discern of any sinne, and to giue a iust verdict thereupon.

This Iury, thus called and impannelled, are commanded to looke vpon the Prisoners at the Barre, vpon whom they are to goe.

*Looke on the Prisoner.*

This is when we oppose Vertues to Vices in our meditation, that so by the excellencie of the one, we may see the foulness of the other, and so come to the greater loue of Vertue, and to the more deepe hatred of Vice. This is the profitable looking of the Iury of vertues, vpon vices

H 2

the

the prisoners at the Barre.

The prisoners, though they stand together, yet are they to answer one by one.

So Sins must distinctly one by one be arraigned: for we cannot proceed against sin, but vpon a particular knowledge thereof.

A generall, and so a confused notion of sins (which yet is that which is in most men) will neuer make a man truely to see how his estate standeth with God, and so to bring sinne vnto death.

The Prisoners, at the sight of the Iurie, and naming



ming of them, haue leaue  
to challenge any of them;  
if they can giue good rea-  
sons against this or that  
man, they are put off the  
Iurie, and other chose in  
their stead.

These prisoners seeing  
such a Iurie, presently be-  
gin to challenge them.

*Jury chal-  
lenged.*

*Vnbeliefe* he cryeth out  
against *Faith*, as his Ene-  
mie. *Hatred of God*, against  
the *Loue of God*, as his E-  
nemie. *Presumptuous sin-  
ning*, against the *Feare of  
God*, as his Enemy. *Cruelty*,  
against *Charitie*, as his E-  
nemie. *Hypocrisie*, against  
*Sinceritie*, as his Enemy.

*Discord* against *Vnity*, as his  
Enemie. *Anger*, *Rage* and  
*Murmuring*, against *Pati-*  
*ence*, as their Enemie. *Mur-*  
*ther*, *Fighting* and *Quar-*  
*relling*, against *Innocency*, as  
their Enemie. *Wantonnes*,  
*Adultery*, *Fornication*, and  
*Vncleannes*, cry out against  
*Chastity*, as their deadly E-  
nemie. *Coozenage*, *Theft*,  
and *Vniust dealing*, against  
honest *Equity*, as their E-  
nemie. *Lying*, *Slandering*,  
and *False-witnesse-bearing*,  
against *Verity*, as their  
mortall Enemie. And last-  
ly, *Greedy desire*, *Conetuf-*  
*nesse*, and *Discontentment*,  
cry out against *Contentati-*  
on,

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on, as their Enemie.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to bee of the Iury against vs; for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth, that euery one of them hath petitioned the Lord *Chiefe Iustice* very often and importunately, to binde vs all to the good behauiour, and to cast vs into prison, as wee haue beene by their meanes. They haue made

H 4

MA-

*Master Newman* the Kee-  
per and his vnder-keepers  
to deale very hardly with  
vs.

It is well knowne (my  
Lord) that *Chastitie* procu-  
red *Master Newman* al-  
most to famish *Incontinen-*  
*cie* to death. Good my  
Lord, consider of vs, these  
are our most bloody and  
cruell enemies: Wee ap-  
peale to your Lordship, to  
God and to all good men,  
that know both them and  
vs, that it is so.

Our humble suite to  
your Lordship therefore  
is, that more indifferent  
persons may be chosen to  
goe

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goe vpon vs, else we are all  
 but dead men. Wee doe  
 know (my Lord) that there  
 are heere many other of  
 very good and great credit  
 in the world, fit to bee of  
 this Iurie, men very well  
 knowne to your Lordship,  
 and to Master Shiriffe, and  
 the Worshipfull Gentlemen.  
 These are men of  
 worth, (my Lord,) of  
 farre more esteeme euery  
 where, then these meane  
 men heere, picked out of  
 purpose by Master Shi-  
 riffe. These (my Lord) of  
 the Iurie, are men of small  
 reckoning in the Coun-  
 try. These liue scattered

H 5

heere

recre and there, almost without habitation, except in poore Cottages; so as we maruel(my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates and of worth in the Land. Good my Lord, consider of vs.

Then the Iudge asketh them, what those men be, of whom they speake, and what are their names?

*Indifferent  
Gentlemen.*

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Carelesse, Master Chiuerell,*

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*Chiuerell, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambodexter, and Master Neutralitie,* all (my Lord) very indifferent men betwixt vs and them. Gentlemen, Free-holders, of great meanes; wee beseech you (my Lord) to shew vs some pittie, that they may be of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum*, concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Iurie; their  
ex.

exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The *Clerke* therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another, as they bee called forth by name, and set to the Barre.

The first which is called out, is the *Old-man*.

1. *Old-man*  
arraigned.

Then saith the *Clerke*, Gaoler, set out *Old-man* to the Barre.

Then he is brought to the Barre, and commanded to hold vp his hand,  
and



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and his Inditement is read.

*His Indite-  
ment,*

*Old-man*, thou art indited heere by the name of *Old-man* of the *Towne of Euahs Temptation*, in the *Countie of Adams consent*, that vpon the day of *Mans fall* in *Paradise*, when he was driuen out, thou diddest corrupt the whole nature of man, body and soule, leading all and euery of his Posteritie, comming by generation, with the body of Sinne; making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but  
ma-

making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrarie to the Peace of our Soueraigne Lord the King, I E S U S C H R I S T, his Crowne and Dignitie..

What sayest thou to it?

He pleades Not guilty, and so puts himselte to the Trrall.

*Evidence.*

Then the Cryer calleth for euidence against the Prisoner.

*Dauid.*

Then commeth forth *Dauid*, whose *Evidence* is this:

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this: *I was shapen in Iniquity, and in Sinne hath my Mother conceived me.* Iobs is this; *He cannot be cleane that is borne of a Woman.* Isaiah, his Euidence is, *That all are transgressours from the wombe.* Saint Pauls Euidence is most cleere; for being asked what hee could say? Hee answered, *(My Lord) this Old-man hath bin the death of very many. I haue wofull experience of him, & wretched man hath he made me.* He tooke occasion by the Commandement, to worke all concupiscence in me. *Hee deceiued me and slew me, wrought Death*

Psal. 51. 5.

Iob. 35. 4.

Isa. 43. 8.

Saint Paul.

Rom. 5. 15.

Rom. 7. 8.

11. 13. 21.

15. 19. 23.

*Death in mee, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe, I cannot, and the euill I hate, that I doe; Hee maketh warre against the law of my mind, and bringeth mee into captiuitie to the Law of Sinne. Thus (my Lord) is in me the Body of Death, from which I desire to be deliuered: and this is that I can say.*

*Verdict.*

*The Euidence being thus cleere, the Iury presently breing all agreed, giue in their Verdict, and being asked what they say of*

of the prisoner at the Bar,  
guilty or not, they answer,  
*Guilty.*

Then he asketh what he  
can say for himselfe, why  
sentence should not bee  
pronounced against him?

Good my Lord, saith he,  
I am wrongfully accused,  
and am made the man I  
am not, there is no such  
thing as *Originall Corrup-  
tion*. *Pelagius* a Learned  
man, and all those now  
that are called *Anabaptists*,  
(who well enough know  
all these *Evidences* brought  
against me) haue hitherto,  
and yet doe maintaine it,  
that *Sinne commeth by imi-  
tation*,

*Old-mans  
plea.*

*Pelagius &  
Anabaptists.*

*tation, and not by Propagation, and in-bred pravity.*  
Good my Lord, I beseech you, be good vnto me, and cast not away so poore an *Old-man*: (good my Lord) for I am at this day 5556 yeeres old.

Then saith the Judge, *Old-man*, the Euidence is cleere, those thou hast named, are condemned Hereticks; and as for thy yeeres, in respect of which thou crauest pittie, it is pittie thou hast beene suffered so long, to doe so great and so generall a mischief as these good men doe witnesse against thee.

O my

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O my Lord, I beseech  
you then a Psaline of Mer-  
cy.

*Old-man*, the Law of the  
King allowes thee not the  
benefit of the Clergie, for  
*The reward of Sin is death*:  
This is his Maiesties De-  
cree, vnchangeable, as the  
Law of the Medes and  
Persians.

Rom. 6. 23.

Good my Lord, that is  
meant onely of Actuall  
Sinne, and not of me.

That is not so; for Ori-  
ginall Sinne is Sinne, and  
all men know, that Chil-  
dren die, that neuer sinned  
by Imitation, nor Actual-  
ly, after the similitude of  
*Adams*

Rom. 5.

*Adams transgression. And Death goeth over all, inas-  
much as all haue sinned. If  
sinne were not in Infants,  
they could not dye, Heare  
therefore thy Sentence.*

*The Sen-  
tence.*

Thou (*Oldman*,) hast by  
that name beene indicted  
of these Fellonies, Outra-  
ges, and Murthers, and for  
the same arraigned; thou  
hast pleaded Not guilty,  
and put thy selfe vpon the  
*Tryall*, and art found guil-  
tie; and having nothing  
iustly to say for thy selfe,  
this is the Law: thou shalt  
bee carried backe to the  
place of Execution, and  
there *be cast off, with all thy  
deeds,*

*Eph. 4. 22.*



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deeds, and all thy members  
daily mortified and crucified  
with all thy lusts, of euey  
one that hath truly put on  
Christ.

Col. 3. 9. 5.

This Sentence pronoun-  
ced, the Shiriffe is com-  
manded to doe Executi-  
on; which *Religion*, by his  
*Vnder Shiriffe, Resolution*,  
seeth throughly perfor-  
med.

The *Executioner* is hee  
that hath put on Christ,  
*Gal. 5. 24.*

*Executioner*

This Prisoner thus pro-  
ceeded against, the *Gao-  
ler* is commanded to set  
out *Mistresse Heart* to the  
Barre, who is commanded  
to

*Mistresse  
Heart tryed.*

to hold vp her hand, and then is her Inditement read.

Her Inditement.

*Mistresse Heart*, thou art heere indited by the name of *Mistresse Heart of Soule*, in the Countrey of the *Isle of Man*, that also vpon the day of Mans fall in Paradise, thou becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast beene so hardned, that thou couldest not repent, and so blinde, that thou becamest past feeling, and hast made men to give themselves ouer to all lasciuiousnesse, to worke all vncleannesse, euen

Rom. 2. 5.

Eph. 4. 18,  
19.

even with greedinesse, to  
bee also very slow to be-  
leeue all that the Prophets  
haue spoken : and to be so  
enraged with choler, some-  
times as to runne merci-  
lessly on Innocents to mur-  
ther them, and to cause  
men most curledly to de-  
part from the liuing God.  
Thou hast beene, and art  
also in confederacie with  
all and euery euil thought,  
word, and deed commit-  
ted against God and Man.  
Thou hast beene a recep-  
tacle of all the abominati-  
ons of euery Sin whatsoe-  
uer, and hast had confe-  
rence with Satan to lie vn-  
to

Luke 24.  
25.

Act. 7. 54.

Mat. 9. 4. &  
21. 34.

Ioh. 13. 2.  
Act. 5. 3.

Ioh. 13. 2.

to the holy Ghost, and for greedy gaine, at the deuils suggestion; hast set some on worke to play the Traitors to the shedding of the innocent blood of our Soueraigne, contrarie to the Peace of the King, his Crowne and Dignitie. What sayest thou to this Inditement? Guilty, or not guilty?

She answers, Not guilty, and puts her selfe to the Triall.

Then the Cryer saith, If any man can giue *Evidence* against the Prisoner at the Barre, let him come; for shee stands vpon her deliverance:

uerance : then come in  
such as can say any thing  
against her, and first is  
*Moses.*

*Hearts ac-  
cusers.*

*Moses*, what can you  
say against this prisoner?  
looke vpon her, see if you  
know her.

*Moses.*

My Lord, I know her  
well enough, shee made  
me and my brother *Aaron*  
to speake so vnaduisedly  
with our lips by her passi-  
on, that we could neither  
of vs be admitted to goe  
into the land of *Canaan*.  
This I can say of her, that  
*euerie Imagination of her  
thought is onely euill conti-  
nually*, & that naught she  
I hath

*Psal. 106.  
33, 33.*

*Gen. 6. 5.  
Gen. 8. 21.*

hath been from her youth  
vp.

*Moses* hauing ended,  
then saith the Iudge, is  
there any more?

To whom answer is  
made, yes (my Lord) there  
is *Jeremie* the Prophet.

*Jeremie.*

*Jeremy* the Prophet look  
vpon the prisoner, can you  
say any thing on the be-  
halfe of his Maiestie?

*Ier. 17. 9.*

My Lord, this I can say,  
*that shee is deceitfull aboue  
all things and desperately  
wicked:* so that no man  
without Gods speciall as-  
sistance can either finde  
out her deuices, or escape  
her treacheries.

And

And this moreouer I know, that she hath been sent vnto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house. Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations, to their vtter destructions. And I am truly informed, that there is euer the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Ier.4.14.

Ier.7.24.  
& 9.14.  
& 11.8.  
& 13.10.

Psal.58.2.

Is there any more *Euidences?* I 2 Yes

---

Yes, my Lord, here is  
*Ezechiel.*

*Ezechiel*, what can you  
say ?

Ezek. 10.  
16. & 33.  
31.

My Lord, I can witness  
thus much ; Such is her  
lewdnesse, that shee fol-  
lowed after Idols, and af-  
ter Couetousnes, which is  
Idolatry, both high Trea-  
son and Rebellion against  
God. Yea so very shame-  
lessly and lawlessly shee  
carieth her selfe, that if  
such lewd companions  
come not into her, she wil  
goe out and follow them.

These bee witnesses  
enow, saith the Iudge, to  
condemne her, but is  
there



there any other?

Yes my Lord, please  
you here are more: here's  
*Saint Matthew.*

*Saint Matthew*, what  
can you say against the  
Prisoner at the Barre?

My Lord, I haue heard  
it from the mouth of my  
*Lord Chiefe Iustice* himself  
(when I did attend vpon  
him, hee hauing occasion  
publikely to speak of her)  
that *out of the heart do come*  
*euill thoughts, Adulteries,*  
*Fornications, Murthers,*  
*Thefts, Couetousnesse, Wic-*  
*kednesse, Deceit, Lasciuious-*  
*nes, an euill eye, Blasphemie,*  
*Pride and Foolishnesse. All*

*S. Matthew*

*Mat. 15. 19.*

*Saint Marke**Mar. 7. 21.**22. 23.*

these euills he witnesseeth  
to come forth of her  
house:so that it is euident  
against her by his honors  
vndoubted testimony,  
that shee is an harborer  
of a company of very bad  
and vnsufferable guests.

*Saint Marke*, heere next  
me, can witnesse as much.

It is very true my Lord.

Heere is an Halotry in-  
deed (said the Iudge.)  
Iurie, if you bee agreed  
giue in your verdict, what  
say you of this Prisoner?  
Guilty or not Guilty?

Wee say guilty my  
Lord.

Woman what canst  
thou

thou say for thy selfe, that  
Sentence according to  
Law should not bee pro-  
nounced against thee?

Ah, good my Lord, take  
pittie on mee, a poore  
weake old woman; These  
mē speake against me the  
worst that they can, be-  
cause I would not be ruled  
by them. They speake of  
malice my Lord. If I haue  
misdemeaned my selfe any  
way, it was by this *Old mā*  
my Fathers misleading,  
(my Lord) by whom, I  
thought, that being a wo-  
man I should bee wholly  
guided. But heare mee  
(good my Lord) I beseech

*Hearts plea  
for her life.*

you, let not these mens testimonies cast mee away. For I did dwell with as good men, & better than they are, or euer were (my Lord) as other can witnes to my great cōmendations

Then saith the Iudge, who are those I pray you?

Psal. 101. 1.  
1 Chron.  
29. 19.  
15. 17.

I dwelt (my Lord) with King *David*, with King *Salomon*, and was in their house held to be a *perfect Heare*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the Father of the Faithfull, was I found *Faithfull*, and such hath beene my credit, that I  
was

was well spoken of euen to  
God himselfe by good  
King *Hezekiah*. That  
all this is true that I say, I  
beseech you to aske *Isaiab*  
the Prophet, as also *Nehe-*  
*miah*, and others that  
haue recorded the same.

*Nehe. 9.8.*  
*Eesai. 38. 3.*

Besides all these (be plea-  
sed to heare me, good my  
Lord) aske al the Country  
people, and they will with  
one mouth speake well of  
me. They haue (say they)  
a good Heart towards God  
and that euer since they  
were borne, they neuer  
found mee so wicked as  
these witnesses are pleased  
to speake. I hope therefore

I 5

(my

(my Lord) that you wil be pleased to be good to me, good my lord pittie a very old aged poore woman, as euer you came of a womā

Woman, Woman, for the witnessses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see thee reformed. *Againe*, that thou doest acknowledge thy selfe to haue beene

beene wholly led by the *Old man*, one now most iustly condemned by the Law to be crucified.

As touching *Dauids* heart, *Salomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the vpright heart of *Hezekiah*, neuer an one of these was thy selfe, thou dost lewdly seeke to deceiue by equivocation, and to beguile the standers by with thy tricks of *Iesuiticall* counse-nage. True it is, that there is great commendations of an *Heart*, and the same to be an honest and good Heart, an vpright Heart, a faith-

Matth. 13  
Luke 8.

faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality: therefore thy boasting is vaine, thy pleading subtiltie, verifying *Jeremiahs* euidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their owne selfe-loue, and foolish selfe-conceit, and their



their vtter ignorance of thee, that maketh them to speake so well of thee. Thou doest therefore but trifle away the time, and trouble the Assemblie.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Thine age should haue taught thee better things, but thy obstinacie in wickednesse would not suffer thee. Heare therefore this Sentence.

Thou *Mistresse Heart* hast beene indited by the name of *Mistresse Heart*,  
of

*Sentence against Mistresse Heart.*

of those Fellonies, Mur-  
thers, Cōspiracies and re-  
bellions, and for the same  
hast beene araigned: thou  
hast pleaded not guilty,  
hast put thy selfe to the  
triall, and beene found  
guilty, hauing nothing  
iustly to say for thy selfe.  
This is the Law. Thou  
shalt bee carried backe fiō  
whence thou camest, and  
there liue condemned to  
perpetuall imprisonment  
vnder *Master Newman* the  
Keeper, without baile or  
maine prize. *Goaler*, take  
her to thee, look to the pri-  
soner, and keep this *Heart*  
*diligently, and take heed lest*  
*there*

Pro. 4. 23.  
Heb. 3. 12.

there be at any time in you  
an heart of Infidelity to de-  
part from the living God.  
Master Shiriffe Religion,  
an the *Vnder Shiriffe* Re-  
solution, doe see it perfor-  
med very carefully and  
speedily, according to the  
sentence giuen.

After this, the *Goaler* is  
commāded by the *Clerke*  
to let *Mistresse Hearts*  
*Maids* to the Barre with  
*Will* her mā. But the *Iudge*  
commandeth them to  
*Ward* againe vnto the next  
Assises, and chargeth the  
*Shiriffe* with them to see  
them kept close prisoners  
with *Mistresse Heart*, till  
the

---

the appointed time, and till they should bee called for. The Reason giuen was for that two great *Traitors and Rebels*, chiefe amōgst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were *Couetousnesse* and *Idolatry*, Capitall Theeues, pestilently mischieuous against God, his Worship and Seruice, against the Church, and against the Cōmon-weale.

Couetousnes was ioy-  
ned

ned with Idolatry, because  
 he is also called Idolatry.  
 Now all other Prisoners  
 remoued, and the *Iudge*  
 with the *Bench* ready for  
 these, the *Clerke* willeth  
 the *Cryer* to command the  
*Goaler* to set *Conetousnesse*  
 to the *Barre*, which the  
*Goaler* doth forthwith.

Col. 3. 5.

Conetousnes  
tried.

Then saith he vnto him,  
*Conetousnesse* hold vp thy  
 hand and heare the *In-*  
*ditement*.

*Conetousnesse*, thou art  
 heere indited by the name  
 of *Conetousnesse*, in the  
 Towne of *Want*, in the  
 Countie of *Neuerfull*, that  
 from the day of thy first  
 being

His Indite-  
ment.

I. Tim. 6.  
10.

Mich. 2. 2.

being thou hast been the  
root of all euill, hauing  
made some to play the  
Theeues, others to com-  
mit Treason against our  
Soueraigne Lord the  
King; others to murder  
Innocēts for their inheri-  
tance. Thou art also heere  
indited for bribery, extor-  
tion, oppression, vsurie, in-  
iustice, coufenage, vnmer-  
cifulnes, and a multitude  
of outragious Villanies:  
besides thy hindering  
men in holy duties and  
meanes of Saluation, for-  
cing them headlong to  
their destruction, cōtrary  
to the Peace of our Soue-  
raigne

raigne Lord the King, his Crowne and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth not guilty (my Lord) and so hee puts himselfe vpon the triall.

After this, the parties that can giue Euidēce are called in, and first *Repentance* is commanded to produce his witnesses.

*Evidence*  
I. *Repentance.*

*Repentance*, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead,

dead, as *Achan*, *Ahab* and *Iudas*.

Then saith the Iudge, looke the Records, *Clerke*, and reade them.

Iosh. 7.

My Lord, I reade heere that *Achan* confessed that by *Couetousnesse* hee was moued to looke vpon a wedge of gold, and so co-ucting, stole it, and with it a Babylonish garment, to the death and destruction of him and all his. Also I here finde, how through *Couetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not haue his will.

1 King. 21.

But



But *Iesabel* procured by his leaue and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreover, I finde heere, that *Iudas* confessed how hee betrayed the innocent blood of our Sauour through *couetousnesse* and desire of money. This is all the Confession my Lord in the *Records*.

Then the Iudge willeth the Constable and his Assistans which were at the apprehending of him to be called, who make their appearance.

*Constable*, what can you say,

say, and those that were with you, against this prisoner at the Barre?

My Lord, when wee went to make search for him, hee hid himselfe so close, as wee had much adoe at first to finde him in *Mistresse Hearts* house; who had almost perswaded vs that hee had not beene there, vntil I learned it from *David* the man of God, whō I had found petitioning the *Lord Chiefe Iustice* for a Warrant of the good behauour against the *Conelousnesse* of the Heart. Then thought I, certainly he is heere in  
this

Psal. 119.  
36.

this house: for if *David* feared to haue him in his Heart, that gaue so many Millions of gold and siluer, 3300. Cart-loade of Treasure for the building of the Temple, can I think him not to bee heere? I sought therefore diligētly, my Lord, & found him; but before I could attach him, hee was got into a darke corner and attempted to blow out my candlelight, and to haue escaped me. But I and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could binde him,

him, and bring him away, hee endeououred to mischiefe as many as came neere him, and would by no meanes obey my Warrant, as the rest heere (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

*Coll. 3. Care.*

*Care* complained, that hee had almost choaked him with the world and worldly businesse, so as he had no leasure to minde heauenly things.

*Clearing.*

*Clearing* accused him, that he had soyndermined his vnderstanding at vnawares, as almost hee had broken

broken the necke of his  
good name, and reputati-  
on of his profession and  
Religion.

*Indignation* complained  
that he had well nigh lost  
his life by him: for where-  
as before he could not be-  
hold Sinne, but with an  
holy anger, now profit of  
Sinne, through this cur-  
sed Couetousnesse, made  
him looke cheerefully vp-  
on it, and hartily welcome  
it for profits sake.

*Indignation*

*Feare* complained, that he  
did bewitch him: for said  
he, whereas before I was  
tender hearted, and trem-  
bled at Gods word, desire

*Feare.*

K of

of gaine made me loth to  
loose my commoditie  
though I got it with  
Sinne.

*Vehement  
Desire.*

*Vehement* Desire did  
greatly complaine of his  
violent setting vpon him,  
to make him eager after  
earthly things, so as hee  
could hardly take any  
rest.

*Zeale.*

*Zeale* complained, that  
hee stricke himselfe hard  
vpō the head, as the blow  
made him, in hope of  
gaine, almost without sēse  
of Gods glorie, which be-  
fore he preferred aboue all  
things in the world.

*Reuenge.*

Lastly, *Reuenge* complai-  
ned,

ned, that the Prisoner had  
attēpted to murther him,  
and so wounded him, as  
whereas before hee could  
master sinne, now hee was  
growne so weake, as any  
gainefull sinne was able to  
master him, and to bring  
him vnder command.

When these had spo-  
ken what they could, the  
rest were brought to giue  
evidence, and these also  
were mē of very good ac-  
count, and of great worth  
in their Countrie; *Master*  
*Church*, *Master Common-*  
*Weale*, *Master Household*,  
*Master Neighbour-hood*,  
and *Master Good-worke*,

who hauing answerd to their names, they giue in Euidence one by one.

*Master Church*, what can you say against the prisoner at the barre?

*Master Church.*

My Lord, I am not able to reckon the particular mischiefes hee hath done against me. There falleth neuer a Benefice of any reasonable valew, but hee sets many to runne and ride after it, & offer largely for it, and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a periured Simo-  
niall



nist before God. Hee maketh not a few to heape vp meanes, not onely for maintenances, but also to make themselves great; and many which come in freely to neglect the care of their flockes, and to seek after their fleeces, to care to be rich, and to follow so after the world, as that either they giue ouer to preach, or doe make them preach at home very idly, seldome, & vnprofitably, though abroad, either for their hire, or applause more diligently and commendable.

When People come to

*People.*

K 3

Church

---

Church (my Lord) hee  
marreth their deuotion,  
& haleth their soules out  
of the Church, to make  
them to bee walking  
their grounds, talking  
with their friends, plotting  
businesses, potting in Ale-  
houses, to bee going some  
journey, to bee at some  
Market or Faire, to bee  
counting their debts, fol-  
lowing their debtors, rec-  
koning vp their loane vp-  
on Vsurie, their profits and  
gaine, heere and there, not  
without feare of losses.  
And all these things (my  
Lord) with many other  
worldly thoughts, whilst  
their

their bodies are in church.  
When people come from  
the Church, hee choakerh  
the seed of Gods Word,  
that it thriueth in veryfew,  
and of thesefew, it is more  
in talke than in practice.  
Hee keepeth (my Lord)  
many from the Church,  
causing them to set the  
Lords day apart, not for  
his seruice, but for their  
worldly affaires, because  
they will not take another  
time for hindring their  
profit in the weeke dayes.

Much more (my Lord)  
I haue to say, but I am  
loth to be too tedious.

You Master Church,

K 4 haue

Matt. 13.

haue spoken sufficiently  
and enough to condemne  
him.

Call Master *Common-  
Weale*.

Master *Common-Weale*,  
what can you say on the  
Kings behalfe against the  
Prisoner at barre?

*Master  
Common-  
Weale.*

My Lord, this man  
hath entred so far into all  
busineses, as hee hath al-  
most vtterly vndone mee.  
Hee propoundeth Offices  
to sale, and so maketh the  
buyers to sell their duties  
for profit to make vp their  
monies. He hath monopo-  
lized commodities into  
his hands, inhaunced the  
prizes

prizes of things, to the great grievance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by briberie, by making many Lawyers plead more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by remouing it from one Court to another, till men bee vndone. He hath, to get his desire, suborned false witnessses, counterfeited euidences, and forged Wils. Good my Lord, let some order be taken with him, else he

will vtterly bring mee to  
ruine and all mine for e-  
uer.

Call Master *Honshold*.

Master  
*Honsho'd.*

Master *Honshold*, what  
can you say concerning  
the Prisoner?

My Lord, this wicked  
*Conetousnesse* keepes holy  
exercises out of priuate  
houses; he will not let pa-  
rents haue any time to in-  
struct their children, hee  
maketh Masters vse their  
seruants more like beasts  
than men, they are  
so wholly imployed in  
worldly businesse: as for  
their soules, there is no  
care taken, but they are left  
to

to liue as soule-lesse men. Hee causeth niggardiy house-keeping, and ouer-labouring of seruants. He breedeth much contenti-on, chiding, and too much vse of ill language by Mistresses and Dames, yea, betweene men and their wiues in their Family, to the great grieve and ill example of their children and seruants.

Yea, (my Lord) hee hath made children to bee cruel to their Parents, brethren and sisters to hate one another, neere of kindred and bloud to goe to Law one with another, for  
and

and about diuiding goods, lands, and inheritances; yea, I can witnes this, that he hath made them mur-ther one another: Children their Parents, Hus-bands their wiues, and one Brother another. It would be too long to particularize, how great euils, and how many waies hee hath iniured mee and all mine. But because other witnesses stand here by mee, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

*Friend,* What is it that  
you



you can say touching this prisoner?

My Lord, this vnhappy man hath altogether disunited mens affections, so as in our Towne there is very little loue; hardly will one doe another a good turne freely, but either it must bee one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all frendly society; euerie man is so now for himselfe, as hee neglecteth his neighbour almost wholly. He maketh them trespasse one another, to rob cunningly one another

*Master  
Neighbour-  
hood.*

ther in buying & seiling,  
and to fall out with bitter  
rayling, and vnnighbour-  
ly languages for a penny  
losse, and causeth many  
suits and brabbles. Wee  
are (my Lord) indeed mi-  
serably disquieted, and al-  
most vtterly vndone by  
him. For (my Lord) wee  
were a company of very  
good neighbours till hee  
became *Land-lord*: here  
dwelt *Amitie, Kindnesse,*  
*Gentlenesse, Love, Peace, Cha-*  
*ritie, Patience, Goodnesse,*  
*Readie-good will, Forget-*  
*fulnesse of wrongs, Sociable-*  
*nesse, Good-turnes, and joy:*  
but most vniustly by his  
cruel.

crueltie and wrong dealing hee hath displaced them, and brought (my Lord) a companie of infernal spirits, for so I think I may without offence call them, which are these: *Hatred, Malice, Enuie, Wrath, Anger, Charlishnesse, Discord, Niggardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Leccit, Malignitie, Despight, Vnnaturalnesse, Implacablenesse, Vnthankfulnesse, Piercenesse, Highmindednesse, Selfeloue, Makebate and Vnmercifalnesse.* The best that hee brings in (my Lord) are  
*Costlesse*

Gal. 5.

Rom. 2.

1 Tim. 3.

Costlesse complement, Faire-  
Speech, How doe you, Good  
morrow, Good euen, Glad to  
see you well, Word-welcome,  
Will you drinke, Fare-well,  
Yours to command, and such  
like; also one *Little-good*,  
with another called *Soone-  
lost*, and amongst these *No-  
harne* is greatly commen-  
ded, but neuer a *Good man*  
amongst them, much lesse  
any *Too-good* to bee found  
in the Parish, except more  
in name than in deed. And  
this is that which I haue to  
say, my Lord, at this time.

Call out Master *Good-  
worke*.

*Good-work*

Master *Goodworke*, what  
can

can you say touching the Prisoner?

My Lord, there hath been so much spoken that I need say nothing : yet none haue more iust cause to complaine than I haue: for he hath endeououred to his vtmost to root mee out and all my posteritie, *Bountie*, *Liberalitie*, and *Hospitalitie*.

My Lord, we by reason of him, daily stand in feare of our liues; all the countrey crieth out of him, in their loue to vs, who well know, how often hee hath attempted to murther vs.

Hee hath put out of  
ioynt

ioynt both the armes of  
my son *Bountie*, and almost  
broken the backe of my  
sonne *Liberalitie*, that hee  
hardly at any time goeth  
vpright, and all know this,  
that hee hath violently set  
vpon my sonne *Hospitality*,  
and forced him out of  
doores, and in his stead  
hath let in *Pride of apparell*,  
*sumptuous building*, *Affecta-*  
*tion of vaine Titles*, whom  
hee hath made to shut vp  
doores, perswading them  
that to maintaine their  
state, they must increase  
their reuenues, by new  
purchases, by racking of  
rents, by inhauncing their  
fines

finer and incomes, all little enough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in that should giue Euidence?

Answer was made, My Lord, heere is onely one man more, poore *Pouerty* brought hither by authority to giue Euidence, may it please you heare him.

Call in *Pouerty*.

*Pouerty*, What canst thou say against this prisoner at the Barre?

*Pouerty.*

Good

---

Good my Lord, I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought me to this poore state.

I was a man of some credit my neighbours well know, till I had to do with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents



presents and gifts so much with the vse, as made mee to groane vnder the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or else to sell something out of hād to make ready monies: either of which was as bad, or worse than the biting of vsurie, for when *William Greedy* a brother of his, or also *Gain* his Cousin perceiued my neede, oh how did hee in selling for time extort from me; and in buying for ready money presse me?

mee? So that to escape a  
whirle-pool, I fell into de-  
nouring gulfes, and thus  
he vndid me.

And not being there-  
with content ( woe vnto  
him,) when I became Te-  
nant ( my Lord) who was  
before a good *Free-holder*,  
he put into our *Land-lords*  
heart, to depopulate our  
whole Parish of *Wealth*,  
( for so it was called) and  
there in stead of many ho-  
nest Inhabitants and good  
house-keepers, hee set a  
Shepherd and his Curre  
to feed his flockes. This  
also is hee (my Lord) that  
maketh men of faire lands  
(which

(which might liue well on  
their owne Reuenewes &  
demaines) to take Farmes  
into their hands, and to  
driue out such as had been  
merciful relecuers of their  
poore neighbours. In our  
poore estate wee haue  
sought to him for releefe,  
but instead of comfort, he  
hath rayled on vs, threat-  
ned to whip vs, and to  
send vs to the *House of*  
*Correction*. Nothing will  
he doe for vs, but what by  
Law hee is inforced vnto,  
though hee keepe his  
Church, and can some-  
time also talke of Religio.  
He beggers all of vs (my  
Lord,)

Lord,) on worke hee will not set vs, and yet will not suffer vs to seeke abroad for releefe. He neuer seeth vs, but his heart riseth against vs. He rather wil adventure his owne damnation than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty whē we haue wanted releefe, & begged of him, hee hath counsell'd vs to shift for our selues, & steale out of the stacks of Corne in gleaning time for bread, to breake hedges, to steale wood

wood or coale in the night, to make vs fiers, to plucke sheepe or sheere off their wooll for cloathing, to rob orchards for fruit, to steale geese, hennes, ducks, pigges and sheepe for flesh meate, to coulsen men that set vs on worke, and to make vs poore people hatefull to God and man. For hee careth not, (my Lord) so as he may not bee charged any way, what we doe or what becommeth of vs.

And yet to make vp the hight of vnnmercifulnesse, he will bee the first, if wee of meere extreame need

L

doe

doe amisse, that wil cry out  
against vs and pursue vs to  
death. This hath euer been  
his course hitherto, ( my  
Lord) consider rightly of  
vs, and pittie our case, I  
beseech you, good my  
Lord.

*Pouerty*, thy case indeed  
is to be pittied, *Iurie*, you  
haue heard the *Evidence* of  
all, what say you of the pri-  
soner at the barre, is hee  
guilty or not guilty.

*Iurie*, Guilty my Lord.

*Conuetsnesse*, thou hast  
heard what al these witnes-  
ses haue laid to thy charge,  
and spoken against thee,  
what canst thou say for thy  
selfe,

selfe, why sentence vpon these honest mens verdict should not be pronounc'd against thee?

My Lord, I stand for my life, let it please you with patience to heare me. And first touching this impatient ingratefull outcrying fellow *Pouerty*. It was not I my Lord, when hee was wealthy, but his then daily and onely Companions, *Sloath, Carelesnes, Prodigality, Good-fellowship, Goegay, Good-cheare, Wantonnes, Improuidence, Little-worke,* and *Mani-mouthes*, which (my Lord) cast him into a Consumption, and like

*Couetousnes  
Plea against  
Pouerty.*

Canker-wormes consumed him quickly, I confesse he came to me often to borrow, but when I saw his vaine courses of expence, I was very loath to lend him, but that hee so earnestly intreated me, euen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea, and saue him & his estate from ruine, if I would doe him that kindness, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him, according to the Statute, onely I took good Security because I perceiued



ued him to bee wastfull.  
Aduantage I neuer tooke,  
but onely when I saw, that  
he was an idle fellow and  
carelesse, and would neuer  
keepe day, then I would  
onely threaten him to ter-  
rifie him, (my Lord) and  
if hee then brought any  
kindnesse to my wife, it is  
more then I know of, and  
more thē I desired of him.

Sometimes hee would  
offer to sell mee the land  
morgaged to mee, when  
hee could not pay, and  
told mee that of necessity  
hee must sell it, and if I  
would not, another should  
buy it. Then I thought my

L 3            selfe

selfe as worthy to haue it as any other in all reason.

For my threatning of him and his Companie, when they went a begging; true it is, because I say, that as they had consumed themselues, they thought to relie on mee, and so in like sort to haue eaten me vp too: for idely had they liued, and worke they neither could nor would. And whereas they accuse me that I compelled them to steale, heerein they very much wrong me (my Lord) for it was their *Loue to line idely*, and their *Pinching necessity*,

sity, which ledd and inforced them to fall to shifting and stealing, and not I my Lord.

Touching their *Landlords* depopulating of the *Towne of wealth*; they their owne selues were the very cause thereof, for that worthy Knight and my kinsman, *Sir worldly wise*: when hee saw how some by suites of Law, others by Drunkenesse and Ryot, others by Pride and Idlenesse did waste their estates, so as they were neither able to till their Land, nor to stock their grounds, hee bought their estates

one after another, and so left them to buy or hire for themselves else where. And when thus they had removed themselves, hee sought the welfare of the *Common-weale*, which was to hold vp cloathing (my Lord) the cheefest meanes heere to set the poore on worke : which cannot bee without Wooll, & wooll cannot be had without Flockes of Sheepe.

If this Worthy Knight, and good Common-Wealths man tooke any aduise of me, it was for publike good. Good (my Lord) confider that *Pouer-  
tie*

is impatient, euer complaining, and very vnthankful to his best friends, if they doe not alwaies supplie his wants.

You know this, (my Lord) to be true and all the Worshipfull Iustices of the Bench.

Touching Master *Church* his accusation; vnworthily doth he lay the faults on me; for when any doe ride post so for Benefices when they be false, they are set on (my Lord) sometime by *Perking Pride*; sometime by *Neighbour Need*, and all of them by *Master Haste* to get the living and

*His answer  
to Master  
Church.*

by Master *Feare* to come short of it. It was neuer I that made them offer such summes of monies to Patrons, (for it is my manner to aduise my Friends to be euer sparing of their purses:) but it was their ouerforward friend, Master *Hope-to-preuaile* that counselled them to make such proffers.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and  
*Idle,*

*Idle*, by whom such Ministers are too much led.

If the people profit not vnder those that be painefull Ministers (my Lord) the fault is not through me: but the fault is in *Inbred Ignorance, Dulnes, Oldman, Mistresse Heart*, and *wilfull Will*, her man, and *Maides*, hating to bee reformed, *Dislike of Teachers* either for their person or doctrine, *Want of loue of the Truth*, *Contentednesse to lue and dye in Ignorance*, and the very *Deuill* himselfe (my Lord) their vtter enemy. These ought to beare the blame (my Lord)

Pfal. 50.  
1 King. 22.  
Ios. 6.  
Mat. 13.

*Answer to  
Common-  
Weale.*

Lord) and not I.

For *Master Common-Weale* (my Lord) I mar-  
uaile, that he should thus  
abuse me, and wrong mee,  
for (my Lord) hee knowes  
well, that I haue many  
waies enriched such as be-  
long vnto him : his *Mar-  
chants* in trading, and his  
*Lawyers* in pleading. I  
haue holpē many a meane  
man to a great estate, and  
many a base birth to bee  
counted of the *Gentrie*.  
Forward haue I beene to  
helpe all sorts of euery  
estate, of euery profession,  
and of euery trade and  
course of life, and must I  
now



now be questioned for my life?

Concerning *Master Housebold*, hee hath no reason of all others to blame me; for I taught him how to bee warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne, and Cattell, how to let and set, and hire grounds, to graze and fat Cattell, and (my Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse me to your Lordship. He had neuer gotten vp to haue main-

*Answer to Housebold.*

maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to bee Master of a great Family and household. If any such evils haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnes, Impatience, Vnrulie Passions* and such like, makebates, and withall the *Suggestions of Satan*, which doe set men on such mischieues, and not me (my Lord.)

*Answer to  
Neighbour-  
hood.*

For *Master Neighbourhood*, hee may of all other be ashamed to accuse mee  
so,

so, because hee hath liued much better and nothing worse by me (my Lord) for I caused to bee remoued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Vnthrifts, *Waste, Ryot, Prodigality, Drunkennes, Gluttonie, Idlenes, Carelesnesse, Needlesse-Expence*, and a route of very Raskalls, with reuerence be it spoken (my Lord.) I taught him and all such as he is, a better way to liue, and a more thriving course, to looke diligently to their estates, and

*Bad society.*

*Bad men  
servants.*

and to take good courses  
to saue, to get, and to in-  
crease their meanes. As  
first having abandoned  
such lewd Companie be-  
fore named, in the next  
place, I aduised them to  
put away their bad Men-  
servants, *Slacke* and *Sloath-  
full*, *Carelesse* and *Wastfull*,  
*Gor-belly* and *Tospot*, *Weake*  
and *Waiward*, *Loue-bed* and  
*Drowfie*, *Light-finger* and  
*Lurching*, *Gamster* and *Goe-  
gay*, *Slipstring* and *Wande-  
rer*, *Scape-thrift* & *Spendal*,  
and such like vnprofi-  
table hindes. And with  
all to ridde themselues in  
like manner, of all their bad  
*Maide.*

*Maide-servants*, such as  
*these Pranker and Prattle,*  
*Wanton and Lonesick, Sleepie*  
*and Slugg, Sweetlip and*  
*Dainty, Gadding and For-*  
*getfull, Grene-sicknesse and*  
*Tender, Drinill and Slut,* al-  
so & aboue all the *Choare-*  
*women*, and her daughters  
*Pocketing, and Filch,* with  
all their fellowes.

*Bad Maid*  
*servants.*

And instead of these  
(my Lord) I commended  
vnto them a Company of  
Men servants, worth en-  
tertainment, all one mans  
children, the sons of mine  
honest Neighbour *Good-*  
*husbandry* : as *Care and*  
*Forecast, Makehast and Wa-*  
*rie,*

*Thristy men*  
*servants.*

*rie, Thriftie and Pinch, Advantage and Holdfast, Cunning and Catch, VVatchfull and Toylesome, Homelyfare and Meaneclad, Clouted shoe & Patch, Vp-betimes, & Labour, Last vp and Trusty, Getting & Lockfast, Spend-little and Get-much, Take-time & Loose-naught, Debtlesse and Gaine, with such other profitable seruants.*

And because I knew that Maide seruants answerable to them were as necessarie, I aduised the best I could to prouide such also, the daughters of *Good-hous-wifery*: as *Eager* and *Spare*, *Quicke* and *Nim-*

*Profitable  
Maides.*

*Nimble, Trusty and Timely-  
up, Health-full and Chaste,  
Ever-doing and Silent, wit-  
tie and Pliant,* with other  
of the like nature helpfull  
to vphold a mans estate.  
By which good counsel of  
mine (my Lord) *Neigh-  
bour-hood* liueth now rich-  
ly, and beggerly, *Neede*  
knockes not daily at his  
dore, either to begg or bor-  
row, as he was wont to do.

Concerning the last  
man *Master Good-worke*, he  
hath least cause of all o-  
thers to complaine for  
that same which hee plea-  
seth to call in me *Oppressi-  
on, Vsurie, Extortion,* and  
what

*Answer to  
Good-worke*

what not, haue built many a faire *Almes-house*, many a goodly *Hospitall* in the land (my Lord) and haue also giuen by *VVill*, many a large Legacie to the poore and much to publicke vses.

My Lord, when I was a *Romane Catholique* in our Forefathers daies, none was then in more grace and fauour with all the *Clergie* then my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my Counsells the *Prelates* gate vp to such an infinite wealth and to such glorious dignities:  
by



by me (they making Religion a Cloake for mee to put on) they got such stately houses, for their dwellings, and for the variety of their orders, built in the best places of euery Nation, and such yearely Reuenues, as did exceede, for their certaine maintenance.

Good my Lord, let it please your Lordship to thinke better of me, then these men procured for witnesses haue suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe mee right I beseech you.

Stand

*Iudges  
speech.*

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtile shifts to acquit thy selfe: thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all that thou haste said, the Inditement against thee stādeth firme, and the Euidence against thee standeth good, which heere my brethren the Kings Sergeant, and the Kings Atturney, and these worthy gent Iustices of this Countrey doe likewise affirme.

*Its*

Its very true which  
your Lordship saith.

Therefore not to driue  
forth longer the time, and  
not further to trouble the  
Court, heare thy Sen-  
tence.

*Couetousnesse*; thou hast  
beene indited by the name  
of *Couetousnesse* of all the  
aforesaid Felonies, Cou-  
sonages, Oppressions, and  
Murthers, and for the same  
thou hast beene arraigned,  
thou hast pleaded not guil-  
ty, and hast put thy selte  
vpon thy triall and beene  
found guilty hauing no  
more to say for thy selfe,  
this is the Law.

*The sentence  
against Co  
uetousnesse.*

Thou

Ephes. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 29. 32

Ephes. 5. 5.

Col. 3. 5. 6.

Thou art to be counted  
*Idolarry* before God, and  
 also the roote of all euill,  
 and so damned a sinne, as  
 not to be named amongst  
 Christians, and that such  
 as by thee are made coue-  
 tous are to be abandoned  
 of all good men, as of God  
 they are abhorred, beeing  
 worthy of eternall death;  
 and haue no inheritance  
 in the Kingdome of Christ  
 and of God: but vpon  
 them must come the  
 wrath of God, as vpon the  
 children of disobedience.  
 Thou art therefore as a  
 rotten member of the flesh  
 to be mortified and cut off.

*Master*

*Master Sheriffe*, doe  
Execution which the *Vn-*  
*der Sheriffe* seeth perfor-  
med.

Goaler, set *Papistry* to  
the Barre.

*Papistry* hold vp thy  
hand.

*Papistry*, thou art heere  
indited by the name of *Pa-*  
*pistry*, of the City of *Rome*,  
in the County of *Babylon*,  
that thou being a bastard  
Christian begotten of He-  
resie, Iudaisme, Paganism,  
hast by violent force and  
armes inuaded the terri-  
tories of the Church of  
God, and by *Spanish Inqui-*  
*sitions*, *blondie Massacres*,

*Papistry in-*  
*dicted.*

M

*stab-*

*stabbing, poysoning, and killing of Kings, Gunne-powder plots, Treasons, Rebellions, and other hellish practices; vsurped authority and thrusts vpon Gods people their humane traditions, inuentions, superstitions, will-worship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Soueraigne Lord the King, his Crowne & Dignity, what sayest thou heereunto, art thou guilty or not guilty?*

Not guilty my Lord.

By

By whom wilt thou be  
tried?

By God and the Coun-  
try. But (good my Lord)  
let me haue another Iurie  
chosen, I doe not except  
against the former Iurie,  
*Faith, Love, Feare, Charity,*  
*Sincerity, Patience, Innocen-*  
*cie* and the rest, but ( my  
Lord) though they be ho-  
nest men, and haue well  
discharged themselves in  
their Verdict vpon other  
Prisoners; yet haue they  
not such Iudgement and  
Vnderstanding as others  
haue, to discerne of my  
case, and the truth of the  
Evidence which shall bee

M 2

brought

brought against me.

*Papistry*, because neither thou nor any of thy slanderous Favorites may say, that thou hast beene proceeded against rigorously & vniustly, without respect to the truth of the cause. I am content to call a new Iurie, if heere we can haue so many as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

*Master Sheriffe*, impanel a new *Iurie* of very substantiall men, the chiefest you can finde, and fit-  
test



rest to goe vpon this Prisoner now at the Barre.

My Lord, I supposed, that as he would craue, so from your Lordships vprightnes he should obtaine this fauour, therefore haue I prepared a full Iury to this purpose.

It was done wisely of you (*Master Sheriffe*) let them be called.

Cryer call in the Iurie.

1. Call *Common Principles*, Vous auez *Common Principles*.

2. Call *Apostles Creed*, Vous auez *The Creed*.

3. Call *Second Commandment*,

*A Iurie against Papistry.*

dement, *Second Commandement* come in.

My Lord, I cannot get in.

Whats the matter?

My Lord (saith the Cryer) the Papists keepe him out.

Command to let him in, *Vous aues the Second Commandement.*

4. Call *Pater noster*,  
*Vous aues Pater noster.*

5. Call *Holy Scriptures*,  
*Vous aues Holy Scriptures.*

6. Call the *Apocrypha*,  
*Vous aues Apocrypha.*

7. Call *Councill*, *Vous*  
*aues*

aues *Councels.*

8. Call *Antient Fathers* for the first 600. yeeres after Christ, Vous aues *Antient Fathers.*

9. Call *Contradiction* amongst themfelues, Vous aues *Contradiction.*

10. Call *Absurditie of Opinion*, Vous aues *Absurditie of Opinion.*

11. Call *Consent* of their own Men, Vous aues *Consent.*

12. Call *Testimonie of Martyrs*, Vous aues *Testimonie of Martyrs.*

*Countes*, saith the Clerke.

Then the Crier bids the answer to their names.

*Common Principles*, one;  
*Creed*, two; *Commande-*  
*ment*, three; *Pater-noster*,  
foure; *Holy Scriptures*, fivē;  
*Apocrypha*, six; *Councell*,  
seuen; *Fathers*, eight;  
*Contradiction*, nine; *Ab-*  
*surditie*, ten; *Consent* of  
their owne men, eleuen;  
*Testimonie of Martyrs*,  
twelue: Good men and  
true, stand together and  
heare your charge.

My Lord, here are some  
more summoned by M<sup>r</sup>.  
Sheriffes authoritie.

Who be they M<sup>r</sup>. She-  
riff?

*Master Law*  
& his sons.

*Master Law* with his  
sonnes, *Ciuill, Canon, Com-*  
*mon,*

men and *Municipall*.

Well, let them attend the Court for the Kings service, for vse, if need be.

*Papistrick*, if thou canst iustly except against any, I giue thee leaue to challenge any such of the Iury.

Good my Lord, onely one of the Iury I except against, which is *Holy Scriptures*, except it be our own Translation.

Well, saith the Iudge, I am content it shall be so, let it bee either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*, we desire a iust proceeding with all the indifferencie that may be.

M 5 Then

Then the Crier calleth aloud; If any man can giue Euidence, or can say any thing against the Prisoner at the Barre, let him come in, for hee stands vpon his deliuerance.

Here is my Lord a worthy Gentleman M<sup>r</sup>. *Verity*.

M<sup>r</sup>. *Verity*, come neere, what can you say concerning the Prisoner at the Barre?

*Master Verities euidence against Papi-  
strie.*

*Like false Teachers in  
Doctrinc.*

My Lord, this I am able to iustifie. First, that he hath beene a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded

recorded in Scripture, if they were paralleld together, as the *Doctrine of Devils*, 1 Tim. 4. 1, 2. *Traditions & Commandements of men*, Mat. 15. 2. Mar. 7. 8, 9, 13. Col. 2. 22. *Veniall sinnes*, Matt. 23. 16, 18. *Childrens neglect of Parents for Churches profit*, as they pretended, Mat. 15. 5. Mar. 7. 11. *Superstitious observations in meats and holy dayes*, Matth. 15. 11. Col. 2. 16, 21. *Laying heavy burthens upon the people*, Luk. 11. 46. *Iustification by works*, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5. 4. 12. *Voluntary Religion and Wil-  
worship,*

worship, Col. 2. 18. 23. The  
 worship of Angels, Col. 2. 18.  
 Carnall Libertie, 2 Pet. 2. 19.  
 Rev. 2. 15. 20. And Teaching  
 for filthy Lucre, Tit. 2. 11.  
 Thus are they, as were the  
 False Teachers, as the  
 Scriptures in the New  
 Testament sets them out  
 in all these things.

How like they are (my  
 Lord) to after Heretiques,  
 learned *Whitaker* in his  
 Booke *De Ecclesia*, in the  
 first Question, sheweth  
 many particulars.

Like them  
 in practice.

Secondly, (my Lord)  
 he hath vsed the very same  
*practices* which False Tea-  
 chers haue vsed: hee doth  
 to



to make way for his Doctrine, Worship and Advancement, even as they did. <sup>a</sup> They played the Hypocrites in outward humilitie, in long prayers and formes of Devotion; and so mislead silly women. <sup>b</sup> They graced their Doctrine with shew of Fore-fathers. <sup>c</sup> They took away the Key of Knowledge, and neither would enter into life, nor suffer others. <sup>d</sup> They told the people *old wines Fables*, and told lies in hypocrisie. <sup>e</sup> They vsed sleights and cunning coactiues to deceiue. <sup>f</sup> They boasted of their

<sup>a</sup> Col. 2. 23.  
<sup>2</sup> Tim. 3. 5,  
 6.

<sup>2</sup> Pet. 2. 3,  
 4.

<sup>b</sup> Mat. 15.  
 2. & 7. 3.  
 1 Pet. 1. 18.  
<sup>c</sup> Luk. 11. 5.

<sup>d</sup> <sup>2</sup> Tim. 4.  
 & 1 Tim. 4.  
 7.

<sup>e</sup> Ephes. 4.

<sup>f</sup> 1 Tim. 4.  
 20.

g 2 Tho.

22. 22.

Act. 15. 24.

h Reu. 2. 20.

Neh. 6. 14.

i Mat. 7. 23

Deut. 13.

1, 2.

k Act. 17. 7.

&amp; 24. 5. &amp;

18. 13. &amp;

25. 7.

2 Cor. 10.

10.

Act. 14. 5.

their learning, vsing pro-  
 phane and vaine babbling,  
 and oppositions of Scien-  
 ces, as they termed it.  
 g They pretended *Revela-*  
*tions, Apostolicall Traditi-*  
*ons*, and alleaged coun-  
 terfet writings. h They  
 had the Propheticall wo-  
 man and deceiuing Pro-  
 phetesses. i They had their  
 Miracle-workers, Casters  
 out of Devils, and Drea-  
 mers of dreames. k They  
 would slander mens per-  
 sons, and the Doctrines of  
 faithfull Teachers, and lay  
 to their charge what they  
 could not proue, speaking  
 of them contemptuously,  
 and

and railing on them.  
 They boasted to bee the  
 true Church, and that by  
 Succession they were of  
 the Fathers.<sup>m</sup> They would  
 vse faire and soothing  
 words, & teach with inti-  
 cing words, and did strue  
 for excellencie of speech  
 of mans wisdom to de-  
 ceive.<sup>n</sup> When they could  
 not preuaile by faire  
 meanes, then they would  
 suborne false witnesses:  
 they threatned, beat, im-  
 prisoned, banished and  
 slew the faithfull Teachers  
 and Christian Beleeuers.  
 They would plot conspi-  
 racies to the shedding of  
 bloud,

<sup>l</sup> Joh. 8. 39

Mat. 3. 9.

<sup>2</sup> Cor. 11.

13, 22.

<sup>m</sup> Rom.

16. 18.

1 Cor. 2. 1

<sup>n</sup> Act. 4. 18.

& 21. 1. &

6. 24. & 26.

10, 11. &

30. 50. &

22.

Reu. 2.

<sup>o</sup> Act. 23.

14.

P Acts 13.  
50.

bloud, and the Priests must  
bee acquainted herewith  
before hand to encourage  
them hereto. P They  
would make open insur-  
rections, and stir vp great  
personages to take part  
with them. And what re-  
bellion, treasons, conspi-  
racies, insurrections, and  
persecutions this *Papistrie*  
hath wrought, my Lord  
Bishop of *Chichester* hath  
openly discovered to the  
world in his Booke of  
Thanksgiuing for our de-  
liuerance from all these  
Traitors, *Morton, Sandes,*  
*Parsons, Campion, Ballard,*  
*Watson, Clarke, Garnet,*  
(Priests)

( Priests and Iesuites )  
*Stuckley, Somerville, Throg-*  
*morton, Parry, Babington*  
 and his Company; *Lopus,*  
*Tyrone, Markam, Brooke,*  
 with others; *Percy, Catsby,*  
 and all the Gun-powder  
 Plotters, Laicks. And this  
 (my Lord) is, not what I  
 could, but what I thought  
 sufficient to testifie at this  
 time, because I would not  
 be tedious.

Master *Veritie*, by this  
 you haue vttered, it is ea-  
 sie to see how this man  
 hath followed, both the  
 false Teachers in Do-  
 ctine, and the Enemies of  
 the Gospell in their pra-  
 ctices

ctices. If there be any mo  
witnesses, let them come  
forth.

Yes my Lord, here is  
*Sir Christianitie.*

*Sir Christianitie*, what is  
it that you haue to say a-  
gainst this Prisoner at the  
barre?

*Sir Christi-  
anitie his  
evidence  
against Pa-  
pistrie.*

My Lord, I was com-  
manded to bee here to-  
day to giue euidence what  
I know against this man,  
and this I am willing to do  
for the seruice of my So-  
ueraigne. This it is (my  
Lord) which I haue to say,  
that this man with his As-  
sociates, hath in stead of  
Christian Religion, set vp  
a ser-

*The Isle of Man.*

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a seruice of Iudaisme and Paganisme, which I am able to proue in a multitude of particulars: but because I am loth to bee tedious in my relation, I haue brought heere with me *Three Bookes*, that the Iury may iudge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to haue it so.

What bookes Sir *Christianity*?

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor

3 Bookes

1. *Three Conformities.*

2. *De Origine Papatus.*

3. *Raynolds*  
*and Hart.*

Doctor *Morison*, and dedicated to his late Maieſty: and the third is, our learned Countreiman Doctor *Raynolds* his *Conference* with *Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very manie particulars, and wherein they be more Heathenish, than Iewish.

I am content to haue them read to spare your speech touching the Iewish Seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly



penly how *Pagan-like* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, & onely out of the vndoubted Testimonies of Scripture, & the Apocrypha books, because those learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuitie as I may: that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens soules to set vp in stead of Gods Service, an Idolatrous, *Pagan-like* Worship.

*Papists like  
Pagans  
in many  
things.*

These

<sup>a</sup>Rom.1.22<sup>b</sup>Ier.7.18.<sup>c</sup>Dan.9.4.

Isa.41.7. &amp;

44.10.

Ier.10.4.

Baruch 6.

45.

Deut.7.5.

&amp; 12.3.

2.King.17.

41.

2.Chron.

33.7.19. &amp;

34.4.

Iudg.18.

18.

Ezek. 23.

14,15,16.

&amp; 8.10.

Numb.33.

52.

<sup>a</sup> These Pagans set forth God like a Man. <sup>b</sup> The Idolatrous Israelites had a Queene of Heauen: <sup>c</sup> they had Images of gold and siluer, brasse, yron, wood, and stone, and some of clay: some molten, some carued and grauen, some portrayed vpon wallis, and other Pictures. Some were like men, *Dan. 3. 1. 1 Sam. 5. 3, 4.* and some like Women, *Act. 19. 27. 2 Machab. 1. 13. 1 Sam. 31. 10.* some like Beasts, like S. George and the Dragon, *Exod. 34. Wisd. 11. 15.* They adorned them with siluer and go'd, *Ierem. 10. 4.* and set Crownes

Crownes vpon some of  
their heads, couering the  
with costly garments and  
of diuers colours, *Deut.* 7.  
25. *Hab.* 2. 19. *Baruch* 6. 8.  
9, 14, 15, 29, 39, 50, 55, 58.  
*Ezek.* 16. 18. *Wisd.* 13. 14.  
carrying a Scepter in the  
hand, or a dagger, or an  
axe, *Baruch* 6. 14, 15. They  
set them vp with great de-  
uotion & solemnity, with  
musick and melodie, *Dan.*  
3. 3. with singing, dan-  
cing and other delights,  
*Exod.* 32. 5. They built  
Temples for these Images,  
*Isa.* 3. 5. 2 *Machab* 1. 13, 15.  
*Baruch* 6. 18. which were  
the houses of their Gods,  
*Iudg.*

*Judge* 17. 4. *1 Samuel* 5. 2. and called them Sanctuaries, *Isai.* 16. 12. They had Chappels for them, *Amos* 7. 12. Yea, they set them vpon tops of hills, *1 King.* 14. 23. *2 King.* 17. 10. They had them in priuate houses, *Iudg.* 17. 4, 18. in chambers, *Ezek.* 8. 12. and in secret places, *Deut.* 27. 15. they had their pleasant groues plāred, *Ier.* 17. 2. *1 King.* 14. 23. and there also had their Images, *1 King.* 15. 13. *2 Chron.* 15. 16. *2 King.* 17. 10. They had their standing Pillars and Images, as the Papists their Crosses, *Deut.* 12. 3.

& 16. 22. 2 *King.* 17. 10.  
*Leu.* 26. 1. these were in the  
 head of High-wayes and  
 Streets of Cities, *Ezek.* 16.  
 31. *Ier.* 11. 13. The multi-  
 tude were allured by the  
 gorgeous decking of  
 them, *Wisd.* 14. 20. & 15. 5.  
 6. Yea, they doted vpon  
 them, *Ezek.* 8. 10, 11. They  
 worshipped them, bowed  
 vnto them, and fell downe  
 before them, *Dan.* 3. 2. *Isa.*  
 44. 17. *Ios.* 23. 16. They  
 would lift vp their eyes vn-  
 to them, *Ezek.* 33. 25. Pray  
 vnto them 1 *King.* 18. 26.  
*Hab.* 2. 16. *Isa.* 44. 17. Kisse  
 them, *Hos.* 13. 2. 2 *King.* 19.  
 18. set vp candles before  
 N them,

them, *Baruch* 6. 19. Make  
vowes to them, *Baruch* 6.  
35. and goe on Pilgri-  
mage to some of them ve-  
ry farre, *Ier.* 51. 44. expe-  
cting some miraculous  
cure from the Image, *Bar.*  
6. 41. in entering into their  
Temples they sprinkled  
themselues with water, Al-  
tars they had of stone, *Iſa.*  
65. 3. they vsed vaine repe-  
titions in their prayers,  
*Mat.* 6. 7. They measured  
their Religion & goodnes  
thereof by plēty, *Ier.* 44. 7.  
They had their sacrificing  
Priests, *Act.* 14. 13. and  
they were shauen Priests,  
*Baruch* 6. 31. 32. Some-  
times

times they were of the basest of the people, *1 Kings* 12.31. whosoever would, might for monie or for monie worth, make himselfe a Priest, *1 King.* 12.31. *2 Chron.* 13.9. And some serued for base wages, *Judg.* 17. They had their Concubines, *Baruch* 6.11. *Hos.* 4.14. Some of them would weare haire cloaths and torment themselves, *1 King.* 18.26.28. *Zach.* 13.4. and of a Deuotion in a Will-worship macerate their bodies, punishing & not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Mich.* 3.11.

2. *Pet.* 2. 13, 15. *Rev.* 2. *Tit.* 1.  
11. For gifts, they would  
promise life & peace. *Ezek.*  
13. 22. *Ier.* 23. 14, 17. In their  
service they had variety of  
Musick, *Dan.* 3. their set ho-  
ly-daies, *Exod.* 32. 2 *King.* 13  
They had their holy wo-  
men attending the Idol-ser-  
vice, *Ezek.* 8. 14. working  
for them, *Iz.* 18. 2 *King.* 23.  
7. and prophesying lyes,  
*Ezek.* 13. 22. & were great  
worshippers of the Queen  
of heauen, *Ier.* 7. 18. & 44.  
19. They had also their se-  
ueral gods for their seueral  
Countries as Papists haue  
their Saints, 2 *King.* 17. 29.  
& 18. 34. They would pray  
to



to these and sweare by  
them, *Ier.* 5. 7. & 12. 16. *Ge.*  
31. 53. 1 *King.* 19. 2. 2 *King.*  
17. 35. *Zeph.* 1. 5. Some in  
Israel which fell to Hea-  
thenish Idolatry were like  
Church Papists; for they  
would worship Idols and  
yet goe to Gods house &  
heare his Prophets, *Ier.* 7.  
8, 10. 2 *King.* 17. 41. *Ezek.* 14.  
3, 7. & 20. 1, 31. & 23. 29.  
When Idolatry was cast  
out of the Church (as  
we haue done the Idolatry  
of Rome) the Idolaters  
would condemne it, as an  
ill act in them, and speake  
against the seruing of God  
aright, as Papists do against

vs, 2 *King.* 18. 22. They worshipped towards the East, *Ezek.* 8. 16. They were very superstitious, *Acts* 19. They liued in very grosse ignorance of the truth, and in liberty of sinning, *Isa.* 44. 18, 19. & 45. 20. *Ephes.* 4. 18, 19. *Wisd.* 14, 15, 16, 17. They worshipped they knew not what, *Ioh.* 4. 22. Their Festiuals after their Idol-seruice they spent in eating, drinking, singing, dācing, *Exod.* 32. 6. 18, 19. They had their reuellings and meetings full of excesse ryot, *1 Pet.* 4. 3. And would wonder at, & speake ill of such  
as

as would not be like them.  
They had Brothel-houses,  
*Ezek.* 16.24. *2 King.* 23-7.  
*1 King.* 15.12,13. & 14.24.  
& 22.26. They had a-  
mongst them Coniurers,  
Wizards, Charmers, Ob-  
servers of times, South-  
sayers, Astrologers, Star-  
gazers and such like. To  
these the people resorted  
& consulted with, *2 King.*  
21.6. *1 Sam.* 5.2. *1 Chron.*  
10.13. *1 Esdr.* 3.7. & 9.24.  
*Deut.* 18.14. *Isa.* 19.3. & 47.  
12,13. *Hos.* 4.12. *Ezek.* 21.21.  
*Ier.* 8.17. *Act.* 8.10. They sa-  
crificed to Nets, and burnt  
incense to Drags, *Hab.* 1.  
16. They beleaved that

*Exod.* 7.11.  
*Isa.* 9.13.  
*Leu.* 19.37.  
*Ier.* 27.9.  
*Dan.* 2.4.  
*Deut.* 18.  
10. & 11.  
14.  
*Isa.* 2.6.  
*Dan.* 2.2.  
*Isa.* 47.13.  
*Act.* 16.17.  
& 19.19.

some of their Images were  
approued of their great  
God from heauen, *Act. 15.*  
*35.* They were cruell and  
bloudily minded against  
all that were against their  
Idolatry, *Hos. 10. 14. & 13.*  
*16. 2 King. 21: 15, 16. Iudg.*  
*6. 30. 2 Chron. 24. 18, 21.*  
The Idolaters in Israel  
and Iudah brought in  
the Heathen, as Gods  
plague vpon them, to pu-  
nish them for their Ido-  
latry, *2 Chro. 24. 23. & 21.*  
*16. 17. & 33. 11 & 30. 6. 10,*  
*17. 2 Kin. 17. 18.* as the Pa-  
pists haue brought the  
Turkes vpon the Christian  
world by their Imagerie  
and

and Idolatry, *Rev. 9.* They were stupid and without vnderstanding in their Idol-making, & in setting them vp to worship them, *Isa. 44. 14, 20.* and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practices.

Your euidence is so cleere (*Sir Christianitie*) as hereby all may see, how Pagan-like Papists bee in their Imagerie, Priests and Temples. Is there any further euidence?

The stands vp *M. Attorney*  
N 5      Gene-

*Master At-  
turney Ge-  
nerall, his  
euidence a-  
gainst Papi-  
strie.*

*Generall* : & did proue him to be guilty of high treasō both against the person and the lawes of his Soueraigne. My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his shadow) hath set vp another spirituall *Head* ouer the Church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently proued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *mans Merit*, and made him a party Sauiour of himselfe, by satisfactory

pu-

punishments either heere  
or in their feigned Purga-  
tory. Thus is he a Rebelle  
and an Abettor of Rebels  
against Christ.

Againe, the Law of  
Christ ( the holy Scrip-  
tures) he hath notoriously  
corrupted and abused ma-  
ny wayes. 1 Hee maketh it  
*no perfect rule.* 2 Hee tea-  
cheth blasphemously that  
the *Originall is corrupt*, and  
so shaketh the faith of all  
such as rest on the Scrip-  
tures. 3 He hath added to  
them mens writings cal-  
led *Apocrypha*, to make  
them *Canonicall*. 4 He hath  
feigned a *traditionall word*  
and

& equalleth the same with the Scriptures. 5 He debarred for a long time the *translating* of Gods Word into a knowne tongue, to keepe the people from the vnderstanding thereof. 6 Being enforced at length to translate it, hee hath of purpose done it *corruptly*, and with many *vnconth* & *obscure* words, hath hidden the truth still, to keepe the people in blindnesse. 7 Yet this their so corrupt & obscure Translation is not admitted *indifferent-ly to all*, but to some, and to these vnder license, for which they pay money.



money. 8 These parties, though they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther than the false Teacher please, nor conceiue otherwise of the Sense than he suggesteth, though the Text be neuer so cleare of it selfe. 9 They blasphemously publish, that the Scriptures are a *Nose of Wax, a dead Letter, sowterly Inke, dumbe Iudges*, and a *blacke Gospell, inkie Diuinity*, and may haue one sense one time, and another at another time, according to the Churches state & condition.

*Causanus in  
his Epist.  
Log. Bohem.*

dition. 10 They set vp a *corrrupt Latine Translation*, for as authentically as the Originalls in the Hebrew and the Greeke. 11 And Lastly, they brought into the Church in stead of the holy Bible a *booke of Lyes* to be read. Thus is this wicked wretch guilty of High-Treason against our Soueraigne.

Besides that, hee hath counterfeited his Maiesties Broad Seale, inuventing *new Sacraments* neuer of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Ma-

Maiesties Subiects in a most cruell and bloudie manner, My Lord, he is no way longer to be indured: for wee shall neuer bee at Peace as long as hee may haue libertie to liue; for he is a ranke Traitor to our King and State, an vnderminer of Religion and the true Church of Christ, & an enemy to our peace & welfare in the Commonwealth.

*Gentlemen*, (saith the Iudge) you of the Iurie haue heard Master *Attornies* witnes, also what both Master *Veritie* and Sir *Christianitie* haue spoken  
against

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against him: now that you haue heard the euidence so fully, what say you touching the Prisoner, is he guiltie or no?

Then the Foreman, in the name of all the rest, answereth; Guiltie, my Lord.

Whereupon the Iudge turneth to the Prisoner, & saith; *Papistry*, thou hearest what grievous iniquities, foule and filthy abominations, murthers & massacres haue beene layd to thy charge; thou hast heard the *Verdict* of these so learned and well approued Gentlemen, chosen without all partiality to go  
vpon

vpon thee. And they in  
their iudgement, vpon  
their consciences, haue  
found thee guiltie. What  
canst thou say for thy selfe,  
that sentence of death  
should not bee pronoun-  
ced against thee.

My Lord, the *Iurie* assu-  
redly is corrupted by some  
meanes or other, else  
would they neuer haue  
found me guiltie: for our  
learned men haue cited  
many of these in my be-  
halfe, and therefore I ap-  
peale from them to a Ge-  
nerall Councell, for the  
*Triall* of their honestie in  
this *Verdict*.

*Papistrics  
appeale.*

Vpon

---

Vpon this lewd surmize & brazen-faced accusati-on, all the *Iurie* fell a murmuring, being much grieued to be taxed of faithlesnes and periurie. The worshipfull Gentlemen, the *Iustices* and *Sheriffs* began to speake in their behalfe, but the *Iudge* standing vp, staide them, and made answer for them.

*Papistrie*, to bee brieft with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for iustly proceeding according to the cleere Euidence to thy face. For thy learned men, they haue on-  
ly

ly cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring vnder their names, which indeed are proued to be counterfeits, abusing their vnadvised *Readers* in their vniust defence of thee. As for thy *Appeale* to a *Generall Council*, its but to fet a good face vpon an ill cause, for thou knowest that we haue long desired a *Free General Council*, but not a gathering together like the lewd *Conuenticle* of *Trent*.

But art thou not ashamed to conceit the bringing

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ing of these mens verdict to the tryall? We must by them be tried, & not they by vs. By what canst thou trie the *Principles* of Religion? wilt thou deny them? must *Fathers*, *Councells*, *Scriptures* & al be brought vnder our Iudgements? Thou haddest no cause to tax the Iurie; if any had bin in fault, it should haue been the Witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for Mr *Attorney*, his speech is no more then your owne words, writings and practise doe testific.

Heare



Heare therefore thy Sentence, iustly deserued before God and men.

*Papistry*; thou hast bin indicted by the name of *Papistry*, of all these former treasons, rebellions, cōspiracies, gun-powder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy tryall, and beeing found guilty, hauing no more to say for thy selfe, this is the Law.

That

Papistry  
condemned.

2. Theſ. 2.

7.

Reu. 12. 9.

& 17. 3. 9.

& 20. 4. &

19. 20.

Reu. 14. 10

11.

That thou the *Mystery* of *Iniquitie*, with the old *Serpent*, called the *diuel*, or *Sathanas*, thy father, with thy lewd mother, that great *Whore*, drūk with the bloud of the Martyrs of *IESVS*, which sitteth vpon a *Scarlet-coloured Beast*, as also with that false Prophet the *sonne of Perdition*, thy guide and gouernour shall bee cast aliue where the Dragon is, into the *Lake of fire*, burning with brimstone, there to be tormented with all thy marked ones in the presēce of the holy Angells, and in the presence of the Lamb, without

without rest day & night,  
the smoake of which tor-  
ment shall ascend vp for e-  
uer and for euer, without  
mercy or hope of redemp-  
tion.

After this Sentence,  
there is made an *Oyes*, and  
so the *Court* breaketh vp;  
the *Iudge* ariseth, the *Iusti-  
ces* and *Gentle-men* attend  
him, the *Sheriffe* with the  
*Vnder-Sheriffe* & his ser-  
uants going before with  
the sounding of a Trum-  
pet, and so doe conduct  
him to his *Lodging*, and  
there doe leaue him with  
rest and peace.

*The Court  
breaketh  
vp.*

L A V S D E O.

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